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JESUS AND CHRISTIAN LEADERSHIP

**Edited by
Jacob Parappally**

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Jesus and Christian Leadership

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Editorial

Managers are many but leaders are only a few. The tragedy of the world today is that it has not produced many leaders of character and calibre who can inspire and challenge people to transform this world into a better place to live in. Young people with their youthful enthusiasm and spirit of adventure cannot find leaders whom they can look up to for inspiration as they seek ways to unfold themselves as human persons. Therefore, a large number of them are led astray by pernicious ideologies, fundamentalist movements, anti-social and dehumanizing programmes and projects. In the recent past, the credibility of religious and political leaders has reached such a low pitch that even those who are known for their integrity are looked upon with suspicion. What at stake is a quality of leadership that enhances the progress of humans as humans and promote the quality of human life. In this context it is relevant to look into the leadership style of the greatest leader ever lived, Jesus, and draw inspiration from him.

The style of leadership and management has become an important theme not only in religious and political areas of life but also in the world of economics and industry. Globalization with its impact on all dimensions of human life created a generation of leaders and managers for whom product and profit have become more important than humans who produce and consume goods. If leadership is more to do with the enhancement of human inter-relationship for the fulfilment of human destiny there are hardly any leaders in the world of globalization but only managers who lead people for the sake of maximum possible production of goods. Therefore, the present day globalization has brought with it a dehumanizing system of values that give priority to commodities rather than human persons.

Management of production and distribution motivated by securing highest possible profit has changed the value system in human relationships. What we are witnessing today is the creation of more and more structures and systems that make humans and their basic concerns as dispensable. Therefore, it is a challenge to those who are committed to Jesus and his values to denounce prophetically these dehumanizing value systems and promote a style of leadership like that of Jesus.

Jesus held no position of power. He never controlled or dominated those who were with him. But he exercised certain authority that came from within. All those who followed him and all who listened to him recognized him as the one who spoke with an authority hitherto unknown to them. Jesus experienced a certain security within himself that he did not feel threatened by the powers that be, whether religious or political. His mission seemed to be making everyone a leader. However he did not provide us with a blueprint for exercising proper leadership in the community of his vision. He was very clear what type of leadership it should not be. He calls the attention of his disciples to the abuse of power and misuse of leadership positions among those who do not share the mission of the chosen people. "The gentiles lord it over them. This should not happen among you" (Mt 20:25). Jesus not only subverts the conventional understanding of leadership to rule and to dominate people but also radicalizes the exercise of power by showing that there is power in powerlessness.

This issue of *Jeevadhara* focuses on some aspects of Christian leadership based on the example of Jesus and the values he stood for as a leader. Today many questions can be raised about the leadership style of Jesus. Can any organization or any society be run efficiently following Jesus' ideals of leadership? Efficiency, order, managerial skills and planning etc. are some of the criteria to judge the strength and success of any organization. Wouldn't these be compromised when one follows the Jesuan praxis of leadership? Did Jesus himself give an efficient leadership or an effective leadership? It is absolutely certain that Jesus visualized a leadership that would bring out the best in other persons so that they could create a community of love, equality, mutual respect and self-emptying service.

The article, "Jesus and Christian Leadership" outlines the approach of Jesus in forming his disciples as leaders of the community to continue his mission. Jesus never imposed his vision of the Kingdom community on his disciples. His method of instructing the future leaders of his community was dialogical, participative, liberative and empowering. The future leaders of the society of his dream had to be liberated from their false notions about leadership and empowered to transform the society through their prophetic commitment. They were to be persons of authority with their deep God-experience rather than persons of power to control and dominate others. It is imperative that Christian leadership must follow Jesus' style of leadership in order to be effective in fulfilling the mission entrusted to the Church.

Based on the New Testament texts and his own experience in personnel management Thadesus Lakra, in his article, "Jesus' Management Skills", explains how Jesus formed a team to continue his mission. Jesus recruits the members of the team and uses the skills which are called today as managerial skills to empower the team. Jesus set before the disciples a common goal to achieve and made them leaders who are able to communicate what they have experienced with clarity and enthusiasm. Jesus had set certain standards for his team and believed in their abilities. Christian leadership needs to learn from Jesus' way of team-building to fulfill the mission by overcoming the temptation to concentrate power in one person, however capable he or she may be.

Jesus' style of 'servant-leadership' challenges Christian leaders of all times. Mathew Kozhuppakalam describes the implications of being a servant-leader like Jesus especially in leading religious communities. A religious who is entrusted with the ministry of serving his or her religious community as a leader and animator has to become a servant of the community in order to challenge the members to become what they are called to become, namely, servants of one another to build up a community of authentic love and fellowship. It is a vocation to be a leader like Jesus in order to train leaders through self-emptying service.

The ministry of education is always considered as an effective way of training future leaders who would be catalysts of change in

the society. Thomas Kalary, in his article, "Challenges to Christian Leadership and Management of the Institutes of Higher Education" argues that Christian management of higher education has to find a healthy harmony between external demands and pressures for change on the one hand and the need to preserve self-identity, gospel values, specific goals and objectives of an institute on the other. It demands from those who are committed to form future leaders that they evolve a dynamic culture of leadership, have a clear mission and philosophy of the institute, manage human resources effectively and develop a unique and dynamic campus culture with an emphasis on information literacy.

Jesuan style of leadership is difficult. However, it is the only way for the disciples to follow if they are serious about their commitment to lead others to transform society into a 'household of God'. Only when the desire for power dies, authentic authority can resurrect. And only authority that comes from within can make a person a leader who can inspire and challenge like Jesus.

Jacob Parappally

Jesus and Christian Leadership

Jacob Parappally

Jesus' leadership style is a radical contrast to the socially accepted forms of leadership. It is not a centripetal leadership. It is not meant to strengthen the power of the leader but to liberate the followers to give up themselves for others. It is a leadership to promote leadership. Its ultimate aim is to create everyone a leader that they become selfless catalysts of social transformation. The values of the Kingdom must be the programme of his/her life. It must become the style of leadership in a contrast community. What is unique about the leadership exercised by Jesus is that it neither gives security to the leader himself nor to the followers. Nowhere in the history can we find someone who offers only insecurity to his followers. They have to leave even what they think they have. This is a strange phenomenon. But there is something of utmost importance for the world and of absolute significance for the followers in this peculiar type of leadership. This leadership is not to rule or to dominate but to give self-emptying service.

Jesus was a leader par excellence. His leadership was unique. None before him possessed such an authority as he had, nor anyone after him exercised it as he did. He never asked his followers to surrender themselves to any ideals though he stood for certain ideals and died for the same. He asked them to follow him. Those who followed him recognized his leadership. Jesus was a charismatic leader, indeed a leader by his very nature and by his mission. He formed his disciples to take up leadership roles in a community of his vision in order to continue his mission. Christian leadership cannot but be for the realization of Jesus' vision of leadership befitting a new society he came to usher in. Therefore, it is imperative that those who are

called to take up leadership roles in the society and in the Christian community follow Jesus' style of leadership in order to serve the community as effective leaders.

Jesus has not given us a blueprint for exercising proper leadership in the community of his vision. However, he categorically states what type of leadership it should be. He calls the attention of his disciples to the abuse of power and misuse of leadership positions among those who do not share the mission of the chosen people. "The gentiles lord it over them. This should not happen among you" (Mt 20:25). Jesus not only subverts the conventional understanding of leadership to rule and to dominate people but also radicalizes the exercise of power by showing that there is power in powerlessness. This, indeed, is the paradox of the Jesus' message of authentic leadership. "Whoever would be great among you must be your servant" (Mt 20:26b). He practised his own teaching by washing the feet of his disciples. "You call me Lord and teacher... If I then your Lord and Teacher washed your feet, you also ought to wash one another's feet" (Jn 13:14). This praxis of Jesus is a wonderful ideal but how practical can this vision of leadership be, is another question! Can any organization or any society be run efficiently on such utopian ideals? Efficiency, order, managerial skills and planning etc. are some of the criteria to judge the strength and success of any organization. Wouldn't these be compromised when one follows the Jesuan praxis of leadership? Or does he intend to communicate a new understanding of leadership hitherto unknown to his predecessors and continues to remain in some way obscure to his followers? Did Jesus himself give an efficient leadership or an effective leadership? Was his training programme oriented towards forming a group of effective leaders to continue his mission? These are some of the issues we have to discuss in order to see clearly the relation between Jesus' style of leadership and Christian leadership.

1. Jesus' Self-understanding as a Leader

It may appear to be presumptuous if we attempt to enter into the inner world of Jesus' own self-understanding as a leader. However, it is legitimate to seek to understand the possible ways he saw himself as the one who leads humanity to its ultimate destiny. If Jesus is the

model for the full unfolding of the human persons and if the believers are called to “have the same mind of Jesus” (Phil 2:5) it is necessary to get an insight into the inner life of Jesus. The New Testament presents Jesus as the one who had the conviction that he had a vocation to lead. This is clear from the authority and courage with which he gathered people to share his vision and mission. There was no hesitation in his invitation to them. “Follow me” he says. Some times this call is presented in a very radical and absolute way. One has to leave parents, wife, children, brothers and sisters and even his own life and follow him (Mt 10:37-38; Lk 14:26). No one in the history of religions had ever demanded such a radical commitment from his followers. This leader would not allow any excuses even if they appear to be reasonable like fulfilling the duty of burying one’s father or bidding good bye to the folks at home. There is urgency in his call to accept his leadership. There is no time to lose. Nothing must stand in the way against the realization of the mission of leading others to the fullness of life. If the leaders fail, the cause of the Kingdom is at stake. Therefore, the all-encompassing concern must be the ‘the fishing of the humans’ that they may not lose their life in the ocean of meaninglessness and despair. The humans are called to become truly human with the unfolding of their God-given potentialities. This is possible only in a kingdom-situation of justice, forgiveness, fellowship and authentic communion where the sovereignty of God is recognized. This outline is to show that Jesus was clear about his vocation to lead others to become what they are. He empowered them to become leaders with a mission to serve others in order that they too can become leaders by unfolding themselves.

What is unique about the leadership exercised by Jesus is that it neither gives security to the leader himself nor to the followers. Nowhere in the history can we find someone who offers only insecurity to his followers. They have to leave even what they think they have. This is a strange phenomenon. But there is something of utmost importance for the world and of absolute significance for the followers in this peculiar type of leadership. This leadership is not to rule or to dominate but for self-emptying service. While contrasting the way of leadership exercised by those who rule over the Gentiles

and the type of leadership the disciples should exercise, Mark gives a clear expression of Jesus' own understanding of leadership. "For the Son of Man came not to be served but to serve and to give his life as a ransom for many" (Mk 10:45).

Jesus' leadership style is a radical contrast to the socially accepted forms of leadership. It is not a centripetal leadership. It is not meant to strengthen the power of the leader but to liberate the followers to give themselves up for others. It is a leadership to promote leadership. Its ultimate aim is to create everyone a leader that they become selfless catalysts of social transformation. The values of the Kingdom must be the programme of his/her life. It must become the style of leadership in a contrast community.

Jesus' own style of leadership was a counter-discourse. It was not the type of leadership which the Scribes and Pharisees had offered. Surprisingly the ordinary people, those on the periphery of the society recognized it clearly. It is a sign that the counter-discourse was effective. With such spontaneity they responded to it. They recognized that "he taught them as one who had authority, and not as the scribes" (Mk1:22; Mt 7:29; Lk 4:32,36). This authority is the heart of the matter. Reflecting on the teaching authority of Jesus, George Soares Prabhu affirms that his revolutionary and liberative authority "derives not from the traditional institutions of his society but from his own personal charisma."¹ He further adds, "Charismatic authority is thus extra-institutional, and as such inevitably attracts the hostility of the institution. The prophet becomes an 'authorized transgressor'.² The authority of Jesus was revolutionary in the sense that he repudiates the law-centred religion of the Pharisees and the Scribes which prevents humans from encountering the forgiving and life-giving God of Jesus.

What is the source of Jesus' authority? This could have been a spontaneous question coming from anyone who has seen him in

1 George M. Soares-Prabhu, *A Biblical Theology for India*, Collected Writings of George M. Soares-Prabhu, S.J., Vol.2, ed., S. Kuthirakattel (Pune: J.D.V. Theology Series, 1999), p. 147.

2 Ibid., 148.

action. "What is this? A new teaching! With authority he commands even the unclean spirits, and they obey him"(Mk 1:27). Implied in such an exclamation is the authority of Jesus to destroy the powers that enslave human beings. What is obvious to us is that this charismatic authority arises from within him. The early Church recognized that the source of his authority was from 'above'. It originated from his intimate relationship with his Father whom he addressed in a familiar and unconventional way as *Abba*. It might have been the habitual way of expressing Jesus' intimate and unique relationship with his Father that the evangelists could articulate such a relationship in terms of theophanies where the Father addresses him as his beloved Son (Mk 1:11) and John in particular expresses it very succinctly in a *Mahavakya* "I and the Father are one" (Jn 10:30). John emphasizes that Jesus' authority is derived from his relation with his Father (Jn 5:30; 8:28; 12:49; 14:10). What we want to highlight here, is that his authority springs up from his deep relationship with his Father and therefore, from his interiority. His words, deeds and life-style are stamped with this authority. Therefore, with courage and conviction he confronts and overcomes the forces that would try to hinder the establishment of the Kingdom. His authority, in its final analysis, has a functionality in terms of his mission to proclaim the Kingdom. The human society must be transformed into God's Kingdom where humans can truly become humans by recognizing God's sovereign leadership. In Jesus' vision it is in such a Kingdom the leadership of every human emerges. In this vision everyone will have the authority that comes from within even if they are powerless.

2. Jesus' Praxis in Training Leaders

Jesus wanted all his disciples to play leadership roles to unfold himself/herself and to promote the full flowering of every human being. His mission was anthropocentric because the one whom he intimately experienced as his *Abba* was anthropocentric. This is obvious from his choice of a few to form a community of leaders to continue his mission. He called them and appointed them, "to be with him and to be sent out to preach and have authority to cast out demons" (Mk 3:13-15). They are called *the twelve*. W.H. Kelber says, "These twelve and especially the three will receive all instructions and

information necessary to be able to function as the leaders of the community.”³ I believe that more than receiving instructions and information about how to function as leaders they received formation to be the leaders of the community. Jesus was not proposing a universal theory of leadership in abstract concepts for the consideration of those who might like to opt for a particular way of leadership of their preference or inclination. But he called a few “to be with him” (Mk 3:14) that they learn from him what it means to be a leader like him who can bring out the best in other persons without exercising even the least form of domination or control. The purpose of this leadership is to fulfill a mission. The mission determines the type of leadership. It is exercised through self-emptying participation in the struggles of human beings to create a new society in which they can become what they are called to become. Jesus’ approach to education to leadership is, *dialogical, participatory, liberative, mystical and prophetic*. The disciples were chosen to continue his mission in relation to him. Therefore, more than learning the techniques of exercising their leadership role in the communities they must realize that their leadership is a delegated leadership and its source is their intimate relationship with Jesus who is the source of their leadership.

1. Leadership in View of Building the Kingdom Community

The counter-culture which originated from Jesus’ preaching and teaching was a radically new culture based on his vision of the kingdom-community. In this community there cannot be any discrimination and division based on the logic of haves and have-nots, male and female, Jew and Gentile, old or young, so called just and so called sinners. Any division or discrimination based on any ideology negates the very foundation of the Kingdom community. “The discipleship community is defined as a ‘contrast society’, i.e., as a community that is fundamentally different from all other social organizations. This community’s life, as well as the life of the individuals, is not defined by ‘above’ and ‘below’, but by helping one another.”⁴ This kingdom has no boundaries. Nobody is excluded. It is

3 W.H.Kelber, *Mark’s Story of Jesus*. p.26.

4 J.Roloff, “Church leadership according to the NT,” *Theology Digest* 44:2 (1997), p. 140.

not an organization. It is not an institution. Its foundation is the God of unconditional love. Its law is love. Its territory is the inner space of human beings that embraces everything and everyone as God does. Jesus praxis reveals the logic of this kingdom. It is the same praxis he wanted his disciples to continue. Hugo Echegaray says, "Jesus did not set up a rigid model for action but, rather, inspired his disciples to prolong the logic of his own action in a creative way amid the new and different historical circumstances in which the community would have to proclaim the gospel of the kingdom in word and deed".⁵ According to him Jesus' praxis in view of his commitment to the vision of the kingdom found expression at three levels: first at the level of economics, second at the level of politics and the third at the level of ethico-social behaviour.

At the first level, the logic of the Kingdom does not allow the accumulation of wealth in the hands of a few condemning the majority to abject poverty. At the same time it does not propose an utopian equality. It stands against the unjust accumulation of wealth which not only creates division of humans into classes and categories but also prevents true communion among humans as brothers and sisters. It prevents creation of a class of people who are always in debt and who can be manipulated by the economically powerful for furthering their own selfish interests. Religion sometimes makes the plight of the poor still miserable by considering them as sinners and excludes them from the so called 'holy' people and even canonizes the accumulation of wealth as a sign of blessing from God. Jesus subverts this wrong understanding of wealth and dehumanizing attitude that follows from this understanding. For him wealth is for sharing with the needy. Wealth accumulated is bad if it prevents communion and discriminates human beings on the basis of what they possess or what they do not possess. Jesus enters into table-fellowship with those who are discriminated in this way. "The practice of Jesus would thus leave to the community the responsibility of building itself up without at the same time yielding to the system of accumulation of goods and wealth that was the characteristic of the empire."⁶

5 H.Echegarary, *The Practice of Jesus* (New York: Orbis Books, 1984), p. 94.

6 Ibid.

At the second level, the political power exercised by the rulers is in contrast to the praxis of Jesus which reveals the logic of the Kingdom in exercising power. In the Kingdom the exercise of power is based on justice and equality of humans as they are the children of the same loving Father. It excludes all forms of domination, manipulation, cover-ups, lies and abuse of power by those who wield power. In the Kingdom community there is no other justification for the use of power except for service.⁷ Leadership, in Jesuan praxis, is the empowerment of others to be leaders in self-emptying service (Lk 22: 24-27; Mt 20: 20-25; Mk 10:45).

At the third level the Jesuan praxis reveals that the Kingdom community must promote ethico-social behaviour based on the logic of freedom and love. There is no triumphalism or arrogance that contradicts and hinders right relationship among the humans. In fact, the practice of right relationship might involve more hardships and suffering as it may subvert the type of relationship promoted by the systems and structures opposed to the kingdom-community. In this context one can understand the warning Jesus gave to his disciples, "Behold, I send you out as sheep in the midst of wolves; so be wise as serpents and innocent as doves" (Mt 10:16). Echegaray, commenting on the praxis of Jesus at the level of ethico-social behaviour says, "The disciple must overcome a spirit of diffidence; collaboration in the kingdom calls for decisiveness, tenacity, and fruitfulness (cf. the parable of the talents). The disciple must work as the Lord worked and not afraid of the kingdoms of this world."⁸ It is God's desire that the whole human race becomes the kingdom-community where all can experience the unconditional love of God through the self-emptying love of humans for one another. It is in such a community one experiences true freedom to become authentically human. To build up such a kingdom community Jesus appoints a small community of leaders whom he called apostles. He educates them to take up leadership of the communities in which all are leaders in decision-making though decision-taking may be left

7 Ibid., p. 95.

8 Ibid.

to the one appointed by the community with utmost docility to the Spirit of God.

2. *Jesus' Training for Leadership in the Community is Dialogical*

The New Testament witnesses to Jesus' profound love for humans and their world, his deep awareness of what humans are and what they can become. He trusted humans and believed in their goodness. He believed in their God-given talent to create a world in which they could unfold themselves. Such a power within them was waiting to be unleashed. He was deeply aware that he was the unique agent to fulfill this mission. He was not proclaiming a Kingdom which was a distant reality. It was a Kingdom already present in every human being ("Kingdom is within you" Lk 17:21) and realized its fullness in his own person. Therefore, with prophetic courage he denounced the systems and powers whether social, economic or religious that prevented the unfolding of the Kingdom both in the minority that dominate and exploit and the majority that suffer subjugation and dehumanization. He announced the Good news that it is possible for everyone to experience wholeness by their openness to God's forgiving and liberating love. His approach to the proclamation of this truth was dialogical.

Even the most fundamental affirmation of Christian faith that Jesus is the Christ or the Messiah, the Son of God, though a post-resurrectional experience and articulation of faith, is presented by the evangelists as taking place in the context of a dialogue between Jesus and his disciples. Such a scene of dialogue in matters of serious consequence both for their lives and for the continuation of his mission gives an insight into Jesus' habitual way of teaching his disciples. His approach to educating them was not supplying them with information which in our times Paulo Freire, the great Latin American educator, calls the 'banking system' of education.⁹ Jesus confronted the disciples with questions that would be answered only gradually through a process of discovering themselves in relation to him and discovering him in relation to them especially after his resurrection.

9 Paulo Freire, *Pedagogy of the Oppressed* (Harmondsworth: Penguin Books, 1973), p.46.

The response to the question, "Who do you say that I am?" (Mk 8:29; Mt 16:15) seems to be integral to the disciples' mission to be leaders in the Kingdom-community. In the Matthean narrative Peter is given the leadership immediately after this confession (Mt 16:18-19) and in the Marcan narrative, after rebuking Peter for his wrong understanding of the messianic mission, Jesus calls both the multitude and the disciples to follow him (Mk 8:34) to a new way of life based on self-emptying love. A true community of Jesus' vision can be built only on a foundational experience of who God is, what we are and what we are called to become. Therefore, the question 'who do you say that I am' is a challenge to explore the identity of the one who is answering the question in relation to the identity of the questioner rather than seeking a straightforward answer. "Who do you say that I am?" includes an existential question, "Who do you think you are?" It is an invitation to enter into the mystery of God, humans and their world and find one's own identity in this three-dimensional relationship. Therefore, implied in this dialogue is the challenge to recognize the God revealed in Jesus as the origin and end of one's own life or the meaning of one's own existence. What is important for human life is this discovery. Jesus' approach to education is to lead his disciples to this discovery. It is not by providing them with a technique or some information but by means of a dialogue leading to an insight into the mystery of being. This is what the disciples have to proclaim to other humans that they can discover themselves in encountering Jesus Christ.

Jesus' teaching in parables further confirms his dialogical method of education for leadership. Though there are some apodictical statements in the NT, for example, "But I say to you...(Mt 5:21-47; Lk 22: 23-26), the important way of Jesus' teaching is in parables, which are dialogical in nature. George Soares Prabhu says, "The parables of Jesus are dialogical. They do not convey information, offer prescriptions, or give lessons to a passive and receptive listener. Instead by telling a 'shocking' story, they provoke and tease the listener into a radically new insight into his own situation, which the parable has put before him in a story form."¹⁰

Jesus' pedagogy flows from his faith in the mystery of humans and from his consciousness of his mission to bring humans to the realization of what they truly are. Even knowledge becomes a power to oppress and manipulate others if it is possessed by the unscrupulous. For Jesus, his knowledge of his Father as *Abba* and his deep awareness of the destiny of humans were not means of control and manipulation of others from a position of power and superiority. He shared this saving knowledge of the unconditional and forgiving love of the Father through his dialogue with his disciples and all who were ready to listen to him especially, the poor and the marginalized. His dialogue presupposes his intense and deep love for other humans, faith in their goodness and capacity to become authentically human, hope in their ability to struggle in spite of the hopelessness of their situation and his prophetic critique of the oppressive and dehumanizing situation in which humans are.

Dialogue is the heart of Jesus' approach to educating his disciples to leadership. Paulo Freire affirms that dialogical method of education is possible only if there is love, humility, faith, hope and critical thinking. He says, "Founding itself upon love, humility and faith, dialogue becomes a horizontal relationship of which mutual trust between the participants is the logical consequence."¹¹ He further says that dialogue cannot exist without hope which is the force that refuses to accept dehumanization and finally, dialogue involves critical thinking which is important for the continuing transformation of reality for the continuing humanization of humans. So dialogue is the heart of education. Paulo Freire affirms, "Without dialogue there is no communication, and without communication there can be no true education."¹² Jesus' dialogue through life, words and deeds communicated to the disciples that they were loved and trusted and so they were entrusted with a leadership unlike that of the world. Jesus is the role model for this new concept of leadership. His power is in his powerlessness. His strength is in his weakness. The humility of this educator *par excellence* is revealed in his praxis oriented

11 Paulo Freire, , p.64.

12 Ibid., p. 65.

pedagogy of washing the feet of his disciples (Jn 13:12-16). Leadership in the kingdom community should have no other purpose than self-emptying service as Jesus did (Mt 20:25-28; Mk 10:42-45; Jn 13:12-16).

3. Jesus' Education to Leadership:

Participative, Liberative and Empowering

A dialogical approach to formation for leadership cannot but be participative. Its aim is liberation of human beings to become themselves. It cannot be by 'depositing' the knowledge of the teacher in the students but by challenging them to discover themselves as having an inalienable vocation to transcend themselves and transform the world they encounter. According to Paulo Freire, "Authentic liberation – the process of humanization – is not another 'deposit' to be made in men. Liberation is a praxis: the action and reflection of men upon their world in order to transform it."¹³

Jesus' pedagogical approach was essentially participative and liberative. Jesus' formation of the disciples for leadership and his preaching and teaching reveal that he took his listeners seriously as active participants in the process discovering the truth of their being. If Jesus understood his mission as the Good News of liberation (Lk 4:18f.) with accompanying praxis, it involved the full participation of the addressees in the process of this liberation. Jesus' mission was to lead humans to realize true freedom by their becoming authentic humans. This could not have been accomplished without the total participation and cooperation of those to whom he was sent. His preaching and teaching (Mk 1:21-27) were accompanied by miracles of healing and exorcisms. These miracles which are the signs of the arrival of the Kingdom of God (Mt 11: 2-6; 12:25-29) must have as their pre-requisite faith from the part of the beneficiary (Mt 13:58; Mk 6:6). His teaching in parables, as we have mentioned earlier, involves the listener and engages him/her to make a commitment to the kingdom in freedom. Soares Prabhu, commenting on Jesus' method of teaching in parables says, "...I suggest that all the teachings of Jesus, his words as well as his deeds, are, like the parables, dialogical

13 Ibid., p.52.

and critical: they involve the listener in creative response, and they put into question the accepted values of his 'world'""¹⁴ Jesus uses evocative language, symbols and his own person to communicate his message and invites the disciples to enter into his vision of the new community which they have to build with their creativity and commitment.¹⁵

If education is for freedom and humanization, Jesus' education of his disciples implies true liberation and authentic humanization in their all possible dimensions. However, the expression 'Jesus sets us free' can be misunderstood if we consider Jesus as an outside force capable of liberating humans from all types of bondage and if we consider ourselves as passive recipients of that freedom he bestows. Such an understanding negates the supreme meaning of God-becoming-human. Incarnation reveals that humanity is fully involved in God's drama of human liberation. Jesus' proclamation of liberation too involves "on the one hand liberation of man from alienation, i.e., from everything that renders him other than he ought to be, and on the other, the full flowering of human on our planet. In other words, it is not only freedom *from* but also freedom *for* – freedom for creativity, community and love."¹⁶ Jesus empowered his listeners to discover themselves and their God-given destiny without the fear of being judged or constrained by the oppressive dehumanizing structures of religion and society. The new community Jesus inaugurated to continue his mission must have leaders who promote true participation and involvement of all without any discrimination leading to the experience of true liberation in and through him.

4. Jesus' Formation for Mystical and Prophetic Leadership

Leadership that is not rooted in the liberative experience of God degenerates into an idolization of God, perpetuation of oppressive religious, socio-political and economic structures and glorification of personal power. Hence Jesus stood against the powers that dehumanized

14 G.M.Soares Prabhu, p.150

15 Cf. J.Parappally, "Jesus: The Formator of the Disciples," *Asian Quest* 19/3 (1995), p. 8.

16 S.Kappen, *Jesus and Freedom* (New York: Orbis Books, 1977), p. 56.

humans in the name of God and religion and prophetically denounced every form of oppressive understanding of God and courageously opposed the repressive measures which religion employed to keep people in fear and in guilt. The source of his prophetic courage was his intimate relation with his *Abba*. "How people pray when alone reflects their understanding of their relation to God and their experience of God. What Jesus experienced God in his moment of solitude and prayer comes to its most characteristic expression in the word *abba*."¹⁷ The early church recognized that Jesus' authority as having originated from his encounter with his Father (Jn 5:30; 8:28; 12:49; 14:10). J.D.G.Dunn has convincingly shown that,

His well-spring of authority was not the law, the fathers, the tradition or rabbis, but his own certainty that he knew the will of God. Here is a teaching which can be properly called 'charismatic' In short, when we come into touch with Jesus' own religious experience we find *several features which can justifiably be called charismatic* in that his ministry was characterized by a power and authority which was neither learned in any school nor bestowed by any human agency but which came to him and through him in direct and spontaneous manner.¹⁸

Jesus' own religious experience finds expression in his prophetic mission of proclaiming liberation to the captives (Lk 4:18). The evangelists give evidence to his own consciousness of being a prophet (Mk 6:4; Lk 13:33). Luke who gives much importance to Jesus prophetic mission of liberation presents him also very powerfully as a prayerful person (Lk 3:21; 5:16; 6:12; 9:18, 28; 11:1). Any authentic prophetic mission implies an intense experience of God. It is in God's name the prophet claims to communicate the message of liberation. Therefore, genuine mystics are prophets and genuine prophets are mystics. Jesus goes up on the mountain, symbol of the place of

17 J.D.G.Dunn, *Unity and Diversity in the New Testament*, II Edition (London: SCM Press, 1993), p. 187

18 *Ibid.*, p.186.

encountering God, and calls the disciples 'to be with him' before they are 'sent out' with authority (Mk 3:13). Though Jesus found time to be alone with his Father, he did not force his disciples to pray. His own life of communion with his Father evoked in his disciples an intense desire to pray. So they asked him to teach them to pray (Lk 11:2).

'Being with him' and 'being sent out' or a vision and a mission summarize the meaning of discipleship and therefore, the essence of Christian leadership. A vision without a mission defeats the purpose of God and a mission without a vision depletes the mission of its purpose. Even the last command of Jesus according to the Acts of the Apostles refer to the early church's understanding of the importance of integrating the disciples' experience of God and their mission to proclaim the good news of liberation to the end of the world (Acts 1:8). Leaders who are called to transform the world must be mystics and prophets at the same time. The New Testament witnesses to a Jesus who was both a mystic and prophet at the same time. He educated his disciples to be like him to continue his mission. A right understanding of Christian leadership and the exercise of it cannot but be following this praxis of Jesus' style of leadership.

Conclusion

Jesus' understanding of leadership as a call to self-emptying service subverts all other notions about leadership whether religious, social or political. He has a deep insight into the human tendency to dominate and control and to create systems and structures that enslave fellow-humans. Jesus' praxis in establishing the Kingdom of God reveals his own authority which has its source in his intimate relationship with his Father. It is to continue this mission of building the household of God, to establish a new society of God's dream that he calls the disciples and gives a formation for leadership. No one is excluded from this new society. Unlike other teachers of his time Jesus followed a pedagogy that is dialogical, participative and liberative. His pedagogy was not for domestication but for freedom – a freedom to be and to become what one is called to become. It was Jesus' vision that everyone becomes a leader by unfolding himself or herself with a commitment to participate wholeheartedly in the struggle of all those

who become authentic humans. His own life revealed that a leader must be both a mystic and a prophet at the same time. He evoked in his disciples the desire for such a life of authentic relation to God through him and prophetic courage to stand against everything that destroys the full-flowering of the human person. Christian understanding of leadership following the praxis of Jesus can be expressed in the words of Dianne Bergant who says that "...it should be exercised so that it is faithful to the covenant relationship that binds believers together, a relationship that values collaboration rather than coercion, cooperation rather than competition, interdependence rather than independence or dependence, respect rather than disdain, compassion rather than indifference, justice rather than exploitation."¹⁹ The praxis of Jesus as an authentic and ideal leader has much relevance today as there are people who would go to any extent to demean themselves to acquire power and hold on to it to control and dominate others. Some use their ill-gotten wealth even to buy positions of power. Jesus' style of leadership challenges any type of dehumanizing exercise of power. His formation of disciples was oriented towards assisting to emerge as leaders who can discover their capacity to transcend everything that prevents them and others from becoming better humans. Leaders of Jesus' vision are those who rely on their religious and moral authority than their positions of power, other-centered than self-centered, more self-emptying than self-serving, more willing to die for others than making others to die for securing their positions. To be a leader like Jesus is a costly affair. But only leaders like him can transform the world.

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19 D.Bergant, "Jacob's Well," *The Bible Today* 30/5 (1992), p. 285.

Jesus' Management Skills

Thadeus Lakra

Many Christian organizations have accepted their management philosophy and principles from the secular business world. Unfortunately, the secular management philosophy is often production oriented and tends to make people mere objects by using and controlling them. Jesus style of management was person-oriented. Jesus had such an inner security that he could easily appreciate the goodness in other people and he was able to compliment them for what they are and for what they did. Such genuine compliments brought out the best in other people. No team can be built up without recognizing, acknowledging and sometimes publicly complimenting the goodness and capabilities of the members of the team. Jesus did it with such promptness and clarity that the members of his team as well as those outside his team recognized and responded to it with great commitment

One of the most important factors for success is "Good Human Relations". In an organization where human relations are not good, the employees are unfriendly and selfish and they would lack enthusiasm to work for the organization. They would only work to improve their lot. The atmosphere of such an organization would certainly be gloomy and the housekeeping disorderly. The work will be executed with dwindling efficiency and the over all results will be discouraging. Where human relations are good, employees are friendly, enthusiastic and they work as one good well-knit family. They all work for the attainment of the common goals. The atmosphere is cheerful and morale is high. The housekeeping is orderly and efficient. Naturally the overall objective will be achieved and the results will be encouraging.

It should shock all of us if a Christian business person, manager or leader does not operate differently than others in the world. Many Christian organizations have accepted their management philosophy and principles from the secular business world. Unfortunately, the secular management philosophy is often production oriented and tends to make people as objects by using and controlling them. The definition of management, *getting things done through others*, communicates to employees management's attitude toward them. "Management sees people as tools to use to get a job done." "The boss is interested in my back, not in my brain." "I'm paid to work, not think," "I do the work, but the manager gets the credit." "They are not interested in me as a person, only in what I can do for them." "Management thinks it should make all of the decisions and my job is to carry them out." These are some of the observations often made by the employees.

Christian approach to leadership and management must be patterned after the example of Jesus. Jesus' way of leadership is so humanizing and empowering that it can become a model for authentic leadership for anyone who regard human beings as persons with inalienable dignity. Jesus knew that the world's approach to management and leadership creates relationship problems and consequently affects the quality of what humans want to achieve. He told the disciples not to pattern their lives after the world's philosophy, not to use their power to 'Lord it over the people' (Mt 20:25).

1. Jesus' Qualities as a Leader and Manager

Jesus had all the qualities that made him a leader and manager par excellence. People were the centre of his attention. He had genuine *compassion* for them. "*Come to me, all you that are weary and are carrying heavy burdens and I will give you rest.*" (Matt.11:28) "*Any one who comes to me I will not reject.*" (Jn.6:37) With these consoling and comforting words he welcomed people to himself. First, it was an invitation to encounter him as a person and only then they were told what they were supposed to do. Being with him was more important than doing something for him.. Anyone could heed to his invitation. It did not matter where

he or she comes from. The class or caste or social position did not matter. They could feel themselves in his presence. The poor and the needy, the sick and the troubled found cared for by this leader. His concern was not only for humans but also for the entire nature and the works of human hands. When he saw a city in spiritual shambles, he cried in anguish. Jesus' overflowing compassion for the people stood out in his interaction with people. *When he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd.* (Matt: 9:36)

Jesus was an unassuming and humble person. When Jesus came to Galilee to John (the Baptist) at the Jordan, to be baptized by him, John tried to dissuade him, saying, "I need to be baptized by you, and do you come to me?" But Jesus answered him, "Let it be so now, for it is proper for us in this way to fulfill all righteousness." (Matt: 3:13-15) The importance he gave to the virtue of humility was evident when he said: *"Whoever becomes humble like this child is the greatest in the kingdom of heaven."* (Matt. 18:4) His humility is seen even in the moments of triumph. He stayed composed. *When he entered Jerusalem, the whole city was in turmoil, asking, "Who is this?" The crowds were saying, "This is the prophet Jesus, from Nazareth in Galilee."* (Matt. 21:10-11) *Then they brought the colt to Jesus and threw their clothes on it; and he sat on it. Many people spread their cloaks on the road, and others spread leafy branches that they had cut in the fields. Then those who went ahead and those who followed were shouting, "Hosanna!"* (Mark. 11:7-10) It was indeed a triumphant entry into Jerusalem. But this leader was not carried away by the adulation of the people. He kept his equanimity of heart and mind. Praises and compliments were accepted with gratitude without being least affected by them. He knew his strength and his weaknesses. His strength was his intimate relation with his Father. His weakness was his being troubled by the insensitivity of the people to the presence of the reign of God within themselves and among themselves which needed to be recognized and celebrated. He knew too that those who would sing his praises would not only abandon him but also ask for his blood.

Jesus recognized the need to encourage people so that the best in them could unfold and flower. He would compliment promptly so that all who received such compliments from him could further grow in their humaneness. *"When he entered Capernaum, a centurion came to him, appealing to him and saying, 'Lord, my servant is lying at home paralyzed and in terrible distress'. And he said to him, 'I will come and cure Him.' The centurion answered, 'Lord, I am not worthy to have you come under my roof: But only speak a word and my servant will be healed. For I also am a man under authority, with soldiers under me; and I say to one, 'go' and he goes, and to another, 'come', and he comes, and to my slave, 'Do this', and the slave does it', When Jesus heard him, he was amazed and said to those who followed him 'Truly I tell you, in no one in Israel have I found such great faith.' (Matt.8:5-10)*

Jesus was prompt in recognizing the worth of the person of John the Baptist. He did not see him as his rival. He did not feel threatened by his presence in the scene of his mission. He had high regard for him and praised him without any reserve. - *"Truly I tell you, among those born of women no one has arisen greater than John the Baptist" (Matt.11:11). He also compliments a woman: "woman, great is your faith! Let it be done for you as you wish" (Matt.15:28). He extols the faith of the Canaanite woman who showed exemplary confidence when she pleaded her daughter's case with Jesus.*

Even the little acts of little people were recognized and commended by Jesus. *"Truly I tell you, this poor widow has put in more than all those who are contributing to the treasury. For all of them contributed out of their abundance; but she out of her poverty has put in everything she had, all she had to live on" (Mk.12:43-44). Jesus also readily praised people with virtue. When Jesus saw Nathaniel coming towards him, he said of him, "Here is truly an Israelite in whom there is no deception!" (Jn. 1:47)*

Jesus had such an inner security that he could easily appreciate the goodness in other people and he was able to compliment them for what they are and for what they did. Such genuine compliments brought out the best in other people. No team can be built up without recognizing, acknowledging and sometimes publicly complementing the goodness and capabilities of the members of the team. Jesus did it with such promptness

and clarity that the members of the team as well as those outside his team recognized and responded to it with great commitment.

Together with praise and compliments Jesus used reward as winning formula. *"Truly I tell you none of these will lose their reward."* (Matt. 10:42) He promised the apostles that they too would be rewarded for the commitment they have made to follow him.. As a people-centered person he was a pro-active person. Often he took initiative in meeting and encountering people rather than waiting for people to come to him. *"When Jesus came to the place, he looked up and said to him, "Zacchaeus, hurry and come down; for I must stay at your house today."* (Lk.19:5) Jesus' initiative in relating to Zacchaeus, his readiness to acknowledge the worth of the person of Zacchaeus, his willingness to stay in his house and dine with him, transformed Zacchaeus from a 'nobody' to 'somebody'. His conversion was total. Jesus was a catalyst of change. He transformed not only people but also their environment.

As a leader of great character and integrity Jesus was *fearless, open, transparent and honest.*

Jesus feared no one. *At that very hour some Pharisees came and said to him, "Get away from here, for Herod wants to kill you. He said to them, "Go, and tell that fox...."* (Lk.13:31-32). Jesus also did not hide his contempt for the falsehood of Herod: *In the hearing of all the people he said to the disciples, "Beware of the Scribes..."* (Lk. 20:45-46) In support of his openness, transparency and honesty, he said: *"I have spoken openly to the world; I have always taught in the synagogues and in the temple, where all the Jews come together. I have said nothing in secret."* (Jn. 18:20) *Jesus was open to people and their ideas.* Why would a person with the authority and power of God go around asking people "What do you want me to do for you?" Even when Jesus knew what the people wanted he did not impose his will on the people. He respected the decision of the people. He constantly asked his staff members what they were thinking and asked the people in front of him, "What do you want?" He encouraged people to ask for things and was open to their ideas.

2. Jesus' Ways of Team Management

A team can be defined as two or more people moving along a path of interaction toward a common goal. The important principles of team dynamics are --

- A team consists of two or more people
- The group is interacting and communicating
- The team has a common goal

Unless these three elements are present, a team does not exist. It is obvious that a team helps to accomplish more than what the members of the team could, working individually. Two people effectively working together as a team can accomplish much more than what individuals working alone can.¹ This principle is clearly expressed in the book of Ecclesiastes, "Two can accomplish more than twice as much as one, for the results can be much better. If one falls, the other pulls him up; but if a man falls when he is alone, he's in trouble." Also, on a cold night, two under the same blanket gain warmth from each other, but how can one be warm alone? And one standing alone can be attacked and defeated, but two can stand back-to-back and conquer; and a triple-braided cord is not easily broken" (Eccl.4:9-13).

3. Jesus Recruits a Team

Jesus was clear about his mission. The clarity with which he went about fulfilling this mission shows that the source of his awareness of his mission was not from his contemporaries or from the society in which he lived. The Gospels witness to his Abba experience as the source of his mission. To spread the messages of his mission, he needed a team to assist him. For that he chose twelve men, who were known as the Apostles. *These are the names of the twelve Apostles; first, Simon, also known as Peter, and his brother Andrew; James son of Zebedee, and his brother John; Philip and Bartholomew; Thomas and Matthew the tax collector; James Son of Alphaeus, and Thaddaeus; Simon the Cananaean, and Judas Iscariot, the one who betrayed him* (Matt.10:2-4).

1 Myron Rush, *Management A Biblical Approach*, (Nairobi: Word Alive Publishers Limited), 2006, p.42.

How did Jesus go about choosing these people? The sketchy account of their selection is intriguing. In a 'head hunting' exercise he planted a seed in them. They let the seed germinate in their minds. Those who followed him made a radical break with their past. Though they might not have understood the seriousness of their commitment when they made it, they did it with certain enthusiasm and adventurous spirit. *"As he walked by the Sea of Galilee, he saw two brothers, Simon, who is called Peter, and Andrew his brother, casting a net into the sea – for they were fishermen. And he said to them, 'Follow me, and I will make you fishers of people.' Immediately they left their nets and followed him. As he went from there, he saw another pair of brothers, James son of Zebedee and his brother John, in the boat with their father Zebedee, mending their nets and he called them. Immediately they left the boat and their father, and followed him"* (Matt.4:18-22).

The team members who were recruited had different occupations or professions. It did not matter what they were doing. What they were going to do with him and because of him had priority over everything. *As he was walking along, he saw a man called Matthew sitting at the tax booth; and he said to him, "Follow me". And he got up and followed him* (Matt.9:9). *The next day Jesus decided to go to Galilee. He found Philip and said to him, "Follow me"* (Jn.1:43).

Ignatius Fernandez says, "One cannot help admiring the charisma of the man who called them to give up their all and follow him, almost in an act of total surrender. They showed no hesitation. Theirs was an immediate compliance. They were prepared to break with their past and not to stop to enquire what the change would give them in return. They did not check on the kind of hardships they would have to endure. He called. That was all that mattered."² The mission they would be entrusted with required a costly discipleship.

When they brought their boats to shore, they left everything and followed him (Lk.5:11). What those who followed Jesus left

2 Ignatius Fernandez, *Relationship Management*, (Mumbai: English Edition Publishers & Distributors Pvt. Ltd., 2003, p.82.

behind might not have been much according to the present day calculations. But it must be admitted that what they left behind was the source of livelihood for their entire families. Of the twelve, Simon Peter was first. Peter is mentioned 195 times in the gospels. Together, all the others find their names mentioned 130 times. From the beginning Peter was chosen to be a leader. Jesus established his inner circle or the core team with him as the leader of the team. Peter, James and John made up the core group next-to-Jesus-level. The other nine too were important members of the team but the core group had much more responsibility than others in actualizing the mission

When he came to the house, he did not allow anyone to enter with him, except Peter, John and James and the child's father and mother (Lk.8:51). Six days later, Jesus took with him Peter and James and John, and led them up a high mountain apart (Mk.9:2).

Jesus began with the twelve, but had to expand the size of the team, as the scale of operations widened. *After this Lord appointed seventy others and sent them ahead of him in pairs to every town and place where he himself intended to go (Lk.10:1).* "In Corporate parlance one could say that Jesus set up a flat structure. Twelve on the one side, subtly separated into the inner circle of three, and the remaining nine. On the other side, the more recently recruited group of 70. Although he dealt with the two groups directly, one might assume that the new group of 70 sought the help of 12 in transacting with the Master. A dotted line relationship visualized."³ It is important to expand the team when the need arises to accomplish the task effectively. However, Jesus was not eager to recruit without any limit. *As he was getting into the boat, the man who had been possessed by demons begged him that he might be with him. But Jesus refused, and said to him, "Go home to your friends" (Mk.5:18-19).* Jesus' team had members who were not moved by high ideals. Some of them had their own private hidden agendas. Some of them were very ambitious and were waiting for a chance to occupy positions of

3 Ibid, p.84.

honour. *An argument arose among them as to which of them was the greatest* (Lk.9:46).

Even at the emotionally charged occasion of the last supper, the apostles fell into the habit of worrying about rank and status. Sensitive to form of rejection, they were prone to vindictiveness. *When his disciples James and John saw it, they said, "lord, do you want us to command fire to come down from heaven and consume them?"* (Lk.9:54-55). And like most of us, they were cowards in the face of physical danger. When Jesus was arrested by the Roman soldiers, *'all the disciples deserted him and fled'* (Matt.26:56).

Peter seeing the Master walking on water jumps out of the boat to walk to the Master, *but when he noticed the strong wind, he became frightened, and began to sink, he cried out, "lord save me!"* Jesus immediately reached out his hand and caught him (Matt.14:30-31). His apostles amply demonstrated a mixture of good and bad traits present in most of the people who form a team for a particular purpose. Yet, the apostles were not of high intellectual caliber (Lk.18:34). "But they could make nothing of this; what he said was quite obscure to them, they did not understand what he was telling them.

Therefore, Jesus had to contend not just with their human infirmities, but also with their low level understanding, making his task all the more difficult. But like a good big brother he took them into his huge embrace and called them his friends. *"I do not call you servants any longer, because the servant does not know what the master is doing; but I have called you friends, because I have made known to you everything."* (Jn.15:50)

4. Jesus Sets Standards for the Team

The Twelve were given a gigantic task: *"To be the light of the world," "the salt of the earth."* Very ambitious aims, by their standards. Jesus did not stop at that. He raised the bar even higher, exhorting them to *"Be perfect"* (Matt.5:48). That was the ultimate aim. But he knew, even as he set those standards, that they were frail, very ordinary men. Attaining high standards would be almost impossible for such men. For Jesus, what mattered was the effort

they would make. They might fail to accomplish what they had already planned. Their attitude towards fulfilling the mission entrusted to them was more important than the net result of their achievements. They might falter and even fall. But if they would get up and go forward that would be sufficient because they know the worth of their mission and the worth of the one who entrusted his plan with them. Jesus conveyed exactly that to his team.

5. Jesus Gives Formation to His Team

Jesus formed a team of twelve men and trained them so that they could continue his mission. He knew *that a team helps people accomplish more than they could, working individually*⁴ and applied this principle consistently. Mark 6:7-13 describes Jesus dividing his twelve-men team into six two-men teams and sending them out to preach the Gospel, heal the sick, and cast out demons. Why did Jesus send six two-men teams instead of twelve individuals? Exegetes inform us that in the Jewish tradition the testimony of two is considered trustworthy. Besides this, Jesus understood the principle of team dynamics as recorded in Ecclesiastes 4:9 – if individuals can learn to work as a team, they will be much more effective than working alone. Therefore, Jesus taught His disciples to work together as a team to accomplish a common goal.⁵

Jesus adopted different approaches, different strokes for different folks, according to the situation while training them. His attitude towards his team was: *personal and intimate, reassuring and defending yet testing* their ability to be in the team and to fulfill the task entrusted to them. His approach was *personal* in the sense that he takes the initiative in welcoming some people to his team. The disciples of John the Baptist, Andrew and John, wanted to join Jesus. But they were timid and withdrawn. He does not wait for them to make the first move. He takes the initiative and speaks with them. Then they wished to know where he stayed. He promptly invited them to go and see for themselves

4 Myron Rush, *Management a Biblical Approach*, (Nairobi: Word Alive Publishers Limited), 2006, p.42.

5 Ibid, p.42.

where he stayed. With Peter it is different. Peter has little or no inhibitions. He is open and is ever ready to be at the service of Jesus and his team. Jesus recognizes his potential and entrusts him with the responsibility of leading the rest. Peter gets compliments from Jesus when he says and does what is right and is rebuked by Jesus when he fails to recognize the implications of being in Jesus' team.⁶

It takes time to gain maturity in life. It is a long process. It calls for patience and perseverance. Peter had to go through this process of maturing with the supervision of his Master. The firebrand Peter, we see in the early chapters of the Gospels, was transformed into a mellowed Peter in the Acts of the Apostles. Philip followed Jesus when he was asked to follow him. But he had some questions to be clarified. He did not hesitate to ask them. Jesus was patient with him till he encountered the deeper meaning of being a disciple of Jesus. Jesus takes each of his team members seriously. He responds to their individual needs with love and patience. A good leader listens to the team members and is capable of understanding even their silence. Bartholomew (Nathaniel) is complimented for his discovery of Jesus.⁷ Jesus could get into the heart of his people and to the heart of the issue. This he did with a genuine interest with a very simple and personal approach. By being friendly, trustful and encouraging, he endeared himself to his apostles. He was not distant from them or acted superior to them.

Jesus approach to his team was *intimate*. He was close and accessible. All this was necessary for the on-the-spot training he gave them. He knew for certain that for this training he should be with them, demonstrate to them and interpret not only the Scriptures but also God's word in the history of the people and Nature. He knew too that it was his task to unite them and forge a cohesive team. Most of the time he had crowds around him. But he continued the training process of his apostles.⁸ Jesus was

6 Ibid, p.87.

7 Ibid, p.88.

8 Ibid, p.88.

very close to them that he identified himself with them. "*Whoever welcomes you welcomes me*", (Matt.10:40). "*Whoever listens to you listens to me, and whoever rejects you, rejects me*" (Lk.10:16). "*If they kept my word, they will keep yours also*" (Jn.15:20). Such Interactions with the Master gave them a sense of freedom. They could talk to him freely. Get doubts clarified several times, if necessary. It is said that over familiarity breeds contempt. Jesus maintained a healthy distance from the members of his team so that they didn't take the relationship for familiarity. There was respect, deference, almost awe for their Master.

As the formator of the team Jesus gave *reassurances* to them, dispelling fear and stress. "*Do not be afraid*" (Matt.10:31). "*Take heart, it is I*" (Matt.14:27). He seemed to be saying to them that when he was with them, they wouldn't need to fear anything or anyone. Further, he *defended* the members of his team. Jesus promptly came to their defense when the Pharisees found fault with them. *At that time Jesus went through the grain fields on the Sabbath; his disciples were hungry, and they began to pluck heads of grain to eat. When the Pharisees saw it, they said to him, "Look, your disciples are doing what is not lawful to do on the Sabbath". He said to them, "Have you not read what David did when he and his companions were hungry? He entered the house of God and ate the bread of the presence, which is not lawful for him or his companions to eat, but only for the priests. Or have you not read in the law that on the Sabbath the priests in the temple break the Sabbath and yet are guiltless?"* (Matt.12:1-5).

Jesus silenced the accusers for misusing scriptures to hurt others, especially, his apostles.. With their weapons thus blunted, they could not sustain their attack on the apostles. Jesus was even prepared to defend the apostles when they were in serious danger.. He threw himself between the Roman soldiers and the apostles. "*So If you are looking for me, let these men go*" (Jn.18:8). Peter could not stand by and watch his Master being arrested. So he did not hesitate to cut off the ear of the Roman soldier Malchus. Jesus rushed to rescue Peter by healing the wounded soldier.⁹

9 Ibid, p.89.

Jesus *tested* the members of his team from time to time. However he did it very shrewdly and without hurting them in anyway.. *When he looked up and saw a large crowd coming towards him, Jesus said to Philip, "Where are we to buy bread for these people to eat?" "He said this to test him, for he himself knew what he was going to do (Jn.6:5-6).* We need to notice the pronoun he uses: "We" not "You". So even in an exercise intended to test them, he did not set himself apart.

Jesus trusted the members of his team. Jesus had to trust his staff or he never would have been able to sleep at night.. Their backgrounds were not glorious and they had their own temperaments. Most of the time they did not understand what he was teaching. They were constantly arguing over who would be great among them in the kingdom, but did not even care to be at his side when he needed badly their presence and companionship. Yet these were the people he chose to be with him, to work with him. He saw only what is the best in them and he tried his best to bring out the best in the team.¹⁰

Jesus gave his staff authority (Mk 3:13f). He freely shared with them his longings, his heartaches, and his fears. If he did not believe them he would not have called them brothers and sisters.

6. Jesus as a Leader for all

Though Jesus recruited a team and educated them to continue his mission during his life-time in Palestine, he struggled to make everyone who cared to listen to him to be leaders of their lives by teaching and healing them. "And he went everywhere teaching, healing and preaching" (Matt.4:23). Since teaching is educating the mind and preaching is educating the heart, two-thirds of Jesus' work was education. If you look at the instances when he healed people, nine times out of ten he spoke to them about an attitudinal change or a new way of behaving that was to go along with their *physical state of being.*¹¹

10 Laurie Beth Jones, *Jesus CEO*, (New York:Hyperion,1995),p.198.

11 Ibid, p.210.

Jesus spent much time with the people

Jesus spent time with the people discussing, preaching, teaching, and healing, at funerals, weddings and all significant and insignificant moments of people. He recognized people's insecurities. Jesus said to Zacchaeus to come down from that tree. He told him that he wanted to have dinner at his house. This gave Zacchaeus a tremendous boost to his self-esteem. He was a man of short stature (Lk 19). He had to climb up a tree in order to see Jesus. Jesus recognized people's insecurities and rushed to reassure them. "Simon," he said, "they call you a flake but I call you a Rock." Another time he said, "Mary Magdalene, they say you are worthy of death but I say you are worthy of life." And yet another time: "Do not push the children back. They should be at the center. In fact, if you want to enter heaven you must become one of them" (Mk.10:13-15). Jesus was always looking out for and protecting the little ones.

What we see here is the multi-faceted skills of Jesus in transacting with the people, as the People-centred Person. He was eager to help those in need. He reached out the sick and the handicapped with his healing touch. To the hungry and weak he gave speedy relief. The depressed and dejected returned with hope and confidence. The sinners received forgiveness and reconciliation. He did not drive away anyone who went to him. He was eager to lighten their burden.

Jesus' Communication Techniques

Jesus used parables as one of the most effective tools. *Jesus told the crowds all these things in parables; he would not speak to them except in parables* (Matt.13:34). "Parables are stories of human interest in the social, political and economic contexts. His stories touched upon farm life, merchandise and commerce, noblemen and servants, the temple and devotions, the law and its practice, feasts and festivals and almost every facet of life in his time."¹² The stories he told were simple, direct and very compelling.

12 Ignatius Fernandez, *Relationship Management*, English Edition Publishers & Distributors Pvt. Ltd. Mumbai, 2003, p.130-131.

Jesus invited his audience to pay attention to the message of his stories. He said to them, "*listen and understand*" (Matt.15:10). He even double-checked if they really understood, aware of the cross-section he addressed, "*Have you understood all this?*" *They answered, "yes"* (Matt.13:51). By following this method, Jesus established one of the basics in communication: Understanding and being understood, through careful listening.

Jesus was Aware of the Limitations of the Listeners

Jesus was aware of the fact that his listeners were ordinary men and women. They did not have any formal education. They had only the good will to listen to him, probably, attracted by his charisma or by the miracles he had performed. Jesus would not burden their minds with long and complicated arguments to prove his point. What he wanted from them was a new vision of God, their lives in relation to this God and a readiness to transform their society with this liberating experience of God in and through him. So his method of teaching was very personal, in the sense that it appealed to their minds and touched their hearts that they were challenged to change their attitudes and behaviour. But he knew that with all the pedagogical approaches he had improvised they had their own limitations to understand what he was trying to communicate. "*I still have many things to say to you, but you cannot bear them now*" (Jn.6:60).

Jesus Used Scriptures

Since his listeners had studied scripture, Jesus often quoted passages from them in connection with a point he was trying to make. When quoting from scripture, Jesus knew he was on common ground because many of his listeners had not just read but memorized passages from it. He chose lines from scripture very appropriately. When the Pharisees accused the hungry apostles of plucking and eating grain on the Sabbath, Jesus quoted what King David had done in the past. "*Have you not read what David did when he and his companions were hungry?*" (Matt.12:3). By doing this, he was using a proven approach. It is said that the message registers better if the communicator reinforces existing beliefs of his listeners. Jesus' listeners had implicit belief in the Scriptures. By

quoting from Scriptures, and using those passages to deliver his own lines, he ensured better acceptance of the lesson.

Jesus was an intelligent leader who could see through the schemes and plans of his opponents. He could cleverly turn an argument against those who tried to trap into the same argument. *He left that place and entered their synagogue; a man was there with a withered hand, and they asked him, "Is it lawful to cure on the Sabbath?" "so that they might accuse him. He said to them, "Suppose one of you has only one sheep and it falls into a pit on the Sabbath; will you not lay hold of it and lift it out? How much more valuable is a human being than a sheep! So it is lawful to do good on the Sabbath (Matt.12:9-12).*

Jesus Used the Question for Question Technique

When some of the Pharisees and Sadducees tried to tease Jesus with awkward questions, the technique of 'Question for Question' worked effectively. *Some Pharisees came, and to test him they asked, "Is it lawful for a man to divorce his wife?" " He answered them, "What did Moses command you?" (Mk.10:2-3).* When he had their answer to his question, he chose to answer them in full. At other times, when he knew that the question was genuine, and not intended to test him, he chose to answer the question completely.

Jesus Used Styles of Rhetoric in Communication

Jesus used vivid similes and strikingly original metaphors in his speech. *"See, I am sending you like sheep into the midst of wolves; so be wise as serpents and innocent as doves" (Matt.10:16). "The kingdom of heaven is like a mustard seed. ..." (Matt.13:31). "For you are like white washed tombs, which on the outside look beautiful, but inside they are full of bones of the dead and of all kinds of filth" (Matt.23:27).* Jesus used epigram selectively in his communication - *"The greatest among you will be your servant" (Matt.23:11).* Also used paradox, *"For those who want to save their life will lose it, and those who lose their life for my sake will find it" (Matt.16:25).* He loved Ironies and little riddles, *"But many who are first will be last, and the last will be first" (Matt.19:30).* He used

Socratic irony - *Then he said them, "Is it lawful to do good, or to do harm on the Sabbath, to save life or to kill?" But they were silent (Mk.3:4).* Use of rhetoric also can be seen in Jesus communication *"Are grapes gathered from thorns, or figs from thistles?" (Matt.7:24).* Jesus also used other literary devices to communicate his message effectively. He used axioms, dictums and pithy expressions which had profound meaning and used a lot of colourful imagery in his speech. The most important feature of his communication was that there was no dichotomy between what he said and did. He had deep convictions about what God wanted humans to be and to become. He had tremendous courage to communicate this truth come what may.

Like all good communicators, Jesus knew his audience. He could gauge what was going on in their minds when he challenged them, drawn their attention to something hitherto unknown to them or unnoticed by them or even what was contrary to their beliefs. Those who were prejudiced against him closed their minds to his call to transform their lives by being with him and following the values of the Kingdom he preached. But Jesus also could evoke a positive response in those who were the victims of the religious and social structures that systematically robbed them of their leadership qualities to manage their lives effectively. Jesus communicated all that was necessary for humans to enter into genuine communion with God, other humans and the world.

Conclusion

For Jesus his mission was more important than his life. His chosen apostles were persuaded to understand and accept the mission. He trained them to be effective in continuing his mission. He organised small teams to handle special assignments. He reminded them of their unique role that they were chosen for a great purpose. He instilled confidence in them and built on their strengths. He protected them from harm and identified himself with them. He was with them for most of the three years of his public ministry, leading by example, teaching, clarifying, and demonstrating to them the mysteries of the reign of God.. He delegated responsibility with authority and moulded

the team into a cohesive whole. He trained the members of his team with the skills of an effective communicator. Important feature of Jesus' communication was that he was consistent, his words and deeds ever conformed to his life. His actions were consistent with his words, his communication was simple but profound in meaning. Jesus was a master in relationship management. The seniors, peers, teammates, customers, in fact, nobody could find defect in his relationship with others because he used the golden rule- "Do to others what you want them to do to you."

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Jesus' Call to Leadership

Mathew Kozhuppakalam

Jesus' style of leadership, often known as servant-leadership, has many dimensions. To be great is to serve. That is the paradox of leading like Jesus. Leaders who follow the example and teachings of Jesus will lead as servants. The vision of that mission is the connection between service and leadership. A servant leader serves the mission and leads by serving those on mission with him. In short, a Christian leader must see his work truly as a ministry. Servant-leadership is a zealous service to the Mission and to those who join the leader on that mission. Submission to God and to his divine mission life is the first step to servant leadership. One can never become a servant-leader unless one first becomes a servant to Jesus, the Leader.

The crying need of the Church today is leadership. Everything rises or falls with leadership. The leadership of any group or organisation will determine its success or failure. When God's people in ancient Israel had a good King, all was well with the nation. When they had a bad king, things went awry. Many of the organizations have ceased to exist because of lack of leadership. Way back in 1997 about 95 percent of American pastors said they don't believe that they have the spiritual gift of leadership.

According to Maxwell Bible a follower of God should be a leader of people.¹ It may be that very few people have the gift to be a leader. But everyone has the potential. Sociologists say introverted people influence an average of 10,000 people in their lifetime. Just

1 "Introduction," in: *The Maxwell Leadership Bible*, ed. John C. Maxwell, 1982, p. viii.

think about what one person can do if he or she is intent on leading – as Jesus directed us to be. God has put into us great potential.²

The call to leadership is a consistent pattern in the Bible. When God decided to raise up a nation of His own, He did not call upon the masses. He called up a leader – Abraham. When He wanted to deliver His people out of Egypt, He did not guide them as a group. He raised up a leader to do it – Moses. Every time God desires to do something great, He calls a leader. We must say that the leadership that each of us need to exercise as a follower of Christ, as head of a family, as a minister in a parish community, a diocese, as Superior of a religious community, a province or Congregation is to be seen as a call of God. He has called us (through whatever way it happened) to come up for a great work.³

What is Leadership?

We need leaders. We hear that often in religious, social, industrial and even in political worlds. What is leadership? Traditionally organizational leadership has been modeled like a pyramid which was determined by a command and control model with top-down communication. Policies and decisions made “on high” are communicated down the line to lower staff members who deliver the service or product to the customer.⁴

Leadership – What is it? Who is a leader? Who is not? Some say it’s a process, some say it’s ability, others say it’s a relationship. Many People think that the leader is the man or the woman with the title of CEO or President. If by leader we mean one who holds a position of authority and responsibility, then every Christian is not a leader. Actually leadership is not about position. Leadership is for everyone. Being made in God’s image we are born to lead. “Let them have dominion...” (Gen. 1: 26-28) One way we reflect God’s image is by leading. John Maxwell remarked in his discourse on leadership that

2 Ibid.

3 Ibid.

4 Walter C. Wright, *Relational Leadership*, Secunderabad: Authentic Headlines, 2002, p.2

countless Christians through out centuries thought that if they were going to follow Christ, they must become sheepish, quiet and withdrawn. The problem is that they have confused meekness with weakness.⁵ As Christians we recognize our own weakness but that is when God's strength is perfected in us.

The contemporary literature on leadership and management gives the definition of leadership in a simple statement: "**Leadership is influence.**" If you are a follower of Christ you are called to influence others. Jesus said it in this way: "You are the salt of the earth ... You are the light of the world ... Let your light so shine before men, that they may see your good works and glorify your Father in heaven." (Mt. 5:13-16). We mean by a leader a person who enters into relationship with another person to influence their behaviour, values or attitudes. We exercise our leadership by making a difference in the lives of those around us.⁶ To lead is to inspire, energize and influence.

Servant Leadership

Servant leadership is one of the most popular leadership models around today. The concept was developed by Robert K. Greenleaf in 1970. The servant leader serves the people he/she leads and that implies that they are an end in themselves rather than a means to an organizational purpose or bottom line.

Servant leaders are felt to be effective because the needs of followers are so looked after that they reach their full potential, hence perform at their best. The strength of this way of looking at leadership is that it forces us away from self-serving, domineering leadership and makes those in charge think harder about how to respect, value and motivate them. It is community directed. Leadership in this context is a relationship of influence. One person seeks to influence the vision, values, attitudes or behavior of the other. When leadership is given to a person it means that the influence will be directed towards the

5 *The Maxwell Leadership Bible*, p. viii

6 Anthony D'Souza, *Leaders for Today; Hope for Tomorrow*, Mumbai: Pauline Publications, 2006, p. 24-25

accomplishment of a mission or objective shared by the leader and towards the followers and the care and nurture of the community.⁷

According to the New Testament an authentic Leader is the leader who provides leadership in the Jesus way. Christian leadership is not a leadership of power and control but is powerlessness and humility. Jesus at the Pharisee's home tells us that getting to the head table is a natural priority in a culture of achievement. Head tables have become a finish line in the great rat race. Jesus teaches that we lead by serving and serve by leading (Mt. 20:25-28). He taught and embodied leadership as service. He was never self-serving. Jesus tells the sons of Zebadee that his style of leadership stands in stark contrast to the world's ways. The way up is down (Mk 9:33-10:16)⁸.

When Jesus heard his disciples arguing about who among them was the greatest they felt embarrassed. To be great, Jesus gave us the formula "Be a servant." Mk. 9.35 "If anyone desires to be first, he shall be the last of all and servant of all." Jesus lived the humility he taught. . To be great is to serve. That is the paradox of leading like Jesus. Leaders who follow the example and teachings of Jesus will lead first as servants. The Mission and the vision of that mission is the connection between service and leadership. A servant leader serves the mission and leads by serving those on mission with him. In short, a Christian leader must see his work truly as a ministry⁹. Servant leadership is zealous service to the Mission and to those who join the leader on that mission. Submission to God and to his divine mission is the first step to servant leadership. You will never become a servant leader unless you first become servant to the Leader.¹⁰ That is to day if you desire to lead as Jesus led, you must desire first to follow Jesus".¹¹

7 Wright, p. 13

8 See References in the Maxwell *Leadership Bible*

9 Gene Wilkes, *Jesus on Leadership*, Ahmedabad: Jaico Publ., 2008, p.17-19.

10 Ibid., 22

11 Ibid., 23

The first person you lead is yourself

Inner leadership precedes outer leadership. Seneca said, "To master one's self is the greatest mastery". Plato remarked, "The first and the best victory is to conquer self." Confucius noted that "good people strengthen themselves ceaselessly". Jesus teaches that the first person you lead is yourself, Luke 4:3-10; Mt. 4:1-11.¹² Effective leadership is more than doing things. It involves the more difficult task of personal transformation. We need to live our lives for Jesus before we lead others. There is no leadership without self-discipline. If leaders can't rule themselves they can't rule others. Ezekiel 19 says: "Princes" who lacked discipline to lead their own lives; also failed to lead anyone else as well. Self discipline is not a one time event. It has to become one's life-style.

"To gain leadership over others, you must gain true leadership over yourself."¹³ The battle of self-discipline begins in the mind. "Set your minds on things above not on things on the earth." Permanent change and improvement always happen from inside-out. Col 3: 1-14. We must travel inside before we can travel outside, because the journey of growth and success is first an internal one. We need to challenge and eliminate any tendency we may have to make excuses especially for things that have gone wrong and assume some responsibility for a change. Besides a disciplined leader stay focused on results and does not concentrate on the difficulty of the work.

We earn the right to lead others when they see us lead well our own lives. Jesus gave Himself wholly to His cause and to His men. Consequently, He could ask them to do the same. When leaders commit their lives, their followers gain all kinds of security. Leaders must lead with integrity, character and courage. The leader with integrity will never let his lips betray his heart and will always let principle guide his actions. Stand for something more than yourself. Visionary leaders care more about doing what is right than appearing

12 See References in *the Maxwell Leadership Bible*

13 Robin Sharma, *Leadership Wisdom*, Mumbai: Jaico, 2003, p. 203.

intelligent. In short “Leadership in your world begins with leadership of your life.”¹⁴

Comfort Zones and Leadership

Leadership means discomfort. If you are going to be an effective leader, you must live outside of your comfort zones. The status quo is never the goal of a leader. Disruption is his constant companion. People often do not want to upset things or get radical. We say, “we want change ... as long as it does not change us.”¹⁵ But this is not Jesus’ way. We often become creatures of habit. We do the same things in the same way with the same people. People become unable to see the tremendous opportunities presented to us in our changing times.¹⁶ Leadership is stepping out of your comfort and security stepping out of the known to risk the unknown future. Risk taking does not mean acting foolishly or behaving irresponsibly. It is based on knowledge, training, careful study competence and confidence that give person courage to act while facing fear¹⁷. The person who risks nothing does nothing, has nothing and is nothing. They may avoid suffering and sorrow, but they cannot learn, feel, change, grow, love or live¹⁸. By avoiding risks we risk the most important in life that is reaching towards growth, our potential and a true contribution to a common goal.

Leaders take risks because they see the future before anyone else can. This ability places leaders on the horizon rather than in the comfort of a settler’s home. (Jesus on Leadership p 125-126). For taking risks they tap on the power of God. God’s power enables them to see the vision and help others toward it. Hebrews 11.1 defines faith as being “certain of what we do not see.” To pursue a life’s dream we need to accept responsibility for our future and be committed to realize our vision and dreams. They just do not allow any barriers,

14 Ibid. p. 205

15 Ibid. p. 206-207

16 Sharma, p. 45

17 Wright, , p. 87

18 Ibid.

any problem to keep them from following through. As D'Souza points out: "A person with a commitment to action doesn't hope things will work out – he works them out. Commitment to taking action will conquer all reason or excuses why it can't be done and transforms dreams into reality."¹⁹

As we move out of our comfort zones and go out to serve we need to engage in encouraging relationships. When taking up new responsibilities of leadership or continuing in service we all need mentors and friends to guide and inspire, to challenge and support us as we live and work.²⁰ We all need caring encouragement, the listening ear and the loving accountability that we all need so that we are not left alone to mend our ways.

Collaboration: The *How* of Leadership

Till recently leadership consisted in a hierarchical, command and control system. Those at the top owned and controlled the system. People at the bottom were rewarded for hard work and loyalty by the potential to move up in rank and seniority. Success of a venture depended on the leadership skills of the one person on the top.

The lone minister (provincial) quickly becomes the lonely minister. Leaders who attempt to minister in isolation from their people will be ineffective in today's Church and World.²¹ We need here again to go the Jesus' way. Jesus in the Scriptures is a leader in constant relationship and dialogue with his followers. "From the very beginning of his ministry, Jesus chose to live with others." Jesus was always surrounded by his followers. The apostles and disciples are with him, talking, asking questions, witnessing what Jesus stood for.²² Jesus did not serve in isolation from his community. Jesus asked his disciples to go two by two not alone. Jesus sends out the disciples and leaves them, believing in their ability and power to carry on without him, because they have the Spirit to guide them.

19 · Ibid. pp. 87-88.

20 Wright, p. 27.

21 Loughlan Sofield and Donal H. Kuhn, *The Collaborative Leader*, Pauline Publications: Mumbai 2001, p. 112-113.

22 Cf. Ibid., 114-121

The collaborative approach is based on the concept that all works within an organization need to be fully engaged in pursuing a common goal or vision to ensure success. The collaborative approach centers on the concept that innovation, creativity and leadership come from all levels. The job of a leader becomes more focused on ensuring the work environment, and being supportive of the members, allowing them to succeed on a personal level which then benefits the entire Organization. The role of leader is to foster collaborative relationships with and between members thereby bringing diverse view points into the decision making process. Effective collaborative leaders develop team and community.

So in collaborative leadership we talk of people with varied level of responsibility for setting direction, moving things forward, and rallying others together. A challenge for a collaborative leader is the fact that most of the people brought together into a group are not under the leader's direct control. He has to enable people causing problems to solve their problems themselves. He has to bring the right people at the right time together. Besides, the collaborative leader has to be flexible and adapt his leadership styles in accordance with the maturity level of the person being tasked. People in a group will range from being technically able to do a task and having the self-confidence and responsibility to accomplish it alone to people who are neither able to complete a task nor willing to take the responsibility upon themselves to get actually a job done.²³

Collaborative leadership emphasizes the preeminence of gifts as the foundation of ministry and stresses the role of the leader in developing and utilizing gifts found throughout the community. Jesus does the work in this way. The Acts of the Apostles reveal a group working together to develop the young Christian Church. Paul tells in his letters how dispersed the gifts of the Spirit are through the community. The best qualities of a collaborative leader as found in Gal. 5:22 and 23 are: love, Joy, Peace, Longsuffering, Kindness, Goodness, Faithfulness, Gentleness and Self-control.²⁴

23 Ibid., 114-121

24 Sharma, p. 44

The Value of a Vision

True leadership is developed and sustained by vision. Every great leader is a visionary and has bold dreams. Effective leaders are visionaries who envision their future paths in the present moment. As Robin Sharma has put it: "The best way to succeed in the future is to create it."²⁵ Many say that the very essence of leadership is to have a vision and it has to be a vision that you articulate clearly and forcibly on every occasion. Visions are powerful motivators. Recall Martin Luther King's "I have a dream." He visualized the Promised Land. He described black children and white children playing together and black and white people living in harmony.²⁶ Isaiah 4:2-6 illustrates how good leaders create a climate for growth based on a picture of a preferred future. A strong God-given vision drove all the worthwhile accomplishments recorded in the bible.²⁷

- | | |
|----------------------------|---|
| 1. Abraham (Gen 12) | To create a great nation of people |
| 2. Moses (Ex 3:4) | To lead the people of Israel out of Egypt |
| 3. Joshua (Num 27) | To lead the people of Israel into the promised Land |
| 4. David (I Chr. 22) | To build the temple in 'Jerusalem |
| 5. Solomon (II Chr. 28) | To complete the building of the temple |
| 6. Nehemiah (Neh.2) | To rebuild the Jerusalem wall |
| 7. Esther (Esther 4) | To save the Jewish people from Haman |
| 8. Zerubbabel (Hag.1) | To rebuild the temple |
| 9. Jesus (Mt. 28, Luke 15) | To seek and save the lost, and to disciple men to do the same |
| 10. Paul (Acts 9) | To take the Gospel to the Jews and Gentiles |

A vision provides a visible evidence of the organization's commitment and priorities. Vision is the spirit behind an organization.

25 D 'Souza, p. 92.

26 Sofield, p. 68

27 See appropriate references in the Maxwell Leadership Bible.

It defines the desired future. A vision asks: "Where is it that we want to go? What is that we want to achieve?"²⁸ The vision must excite the minds and touch the hearts of men and women of an organization. People will go far beyond the call of duty when their leader paints for them a future vision that is compelling and important.²⁹ Purpose is the most powerful motivator in the world. People have a deep inner need to be a part of something larger than themselves. Great leaders appreciate this hunger and constantly communicate to their followers how and what they do in their daily work positively affects the world at large.

Gandhi had the wisdom to lead the people of India in the direction of his future vision. He got them motivated and excited about the compelling cause that is his vision. In short a vision must inspire you and move you.³⁰ The leader always shows his people, a better, brighter, more enlightened way to see the world. The leader shows not just how to do things right but to do the right things, which gives the people compelling reasons to do what they do better than they have ever done it. Through the power of purpose he engages the hearts and minds of those in his charge.³¹

Gen 12:22 tells us the basic elements of a vision. First we begin with God's priorities. When leaders start with God's vision, they can more easily maintain direction and keep their motives pure. Secondly, it is important to connect the vision with the leader's identity; the vision Abraham received fitted him and Sarah exactly. It matched the needs and desires of this barren couple. Thirdly, a leader need to remember that God's vision is bigger than what the leader can imagine (Gen. 17: 1-8) While Abraham wanted to father an heir, God wanted him to father a nation. That hope went far beyond Abraham's wildest dreams. Fourthly it is important to have eternal values: Abraham's vision went far beyond his life on earth and included more than wealth and fame. His vision would affect the eternal destiny of millions (Gen 17: 19,20).

28 Sharma p. 56.

29 D 'Souza, pp.92-93.

30 Sharma, p. 55.

31 Ibid., pp. 87-113.

One who has a vision is not satisfied with mere maintenance. We need to have a passion, that means we need to be consumed with our mission. Jesus won't be distracted from his mission. Jesus moved from Nazareth where he was rejected to the next town to do his mission. Passionate leaders are magnetic for others. When Peter stood up to speak they saw in him a God-given passion Acts. 2:7. Passion draws passion. Paul was a person who possessed passion. He was consumed with his mission. Paul because of his zeal remained fixed on his mission and flexible in his method. 1 Cor. 9: v.23. Paul stayed on mission even in prison Phil. 1:12-18. A question would come up in our mind: Are we zealous about what we do? You can't start a fire in your organization unless it first burns in you.

Leadership and Human Relations

Every visionary leader is ever in communion with his followers. He does not demand obedience but touches first the heart of people. We cannot separate leadership from relationship. Putting the people first is the wisest leadership lesson we can ever learn. When you enrich relationship, you enhance leadership. Leaders must contact with individuals and not just communicating with groups. When a leader communicates with his people, you can see how the way the organizations function. God did that with Abraham Gen. 12:1-7. That is called the law of connection. God demands obedience from his people but before that he communicates with them. In Deut. 10:1 ff we see that God first touched, communicated his love and blessed them. Jesus relates like a shepherd to his sheep. In John 4: 1-26 Jesus communicates with a woman. Through this personal contact God reached an entire city.³²

Contact requires giving. When you remain open to others' needs they will remain open to your vision. Jesus always met people's needs first. Jesus calmed the sea for his disciples; delivered the demonized man; healed the woman's disease, raised Jairus' daughter before he looked for a response from them. When you give first, your people will give in return. When you give of your talent, time and possession

32 Wright,, p. 69

you receive much more. Rehoboam in 1 King 12: 1-24 was a reactive and not a proactive leader. When it became clear that he had caused his people's displeasure, he pointed a finger at them. The telltale sign of a great leader is not what he has accomplished on his own, but what he has been able to accomplish through others.

The great question in this context would be: Is leadership task-oriented or relation oriented? Is it leader centered or group centered. Leaders need to be aware of both parts and need to strike a balance between them because they can easily and unknowingly overemphasize one or the other of these aspects. To overemphasize task results in short-term effectiveness and longer-range human problems. Overemphasis on maintenance or relationship results in groups so involved with their feelings that they neglect the task. For Jesus the leadership impact comes from relationships, not positions (Lk. 9:6) A Leader must help those under his authority to find satisfaction in their work. To obtain a sense of self-satisfaction leaders must see to it that the members: Get opportunity to have a sense of personal achievement. Further that they receive adequate recognition for achievement and the contribution they make. The members must also be entrusted with responsibilities that match their capabilities and have the opportunity to develop their potential.

Four corner stones of human relationships are promise-keeping, empathic listening, consistently compassionate and truth-telling. Every promise you break, each time you don't honor a commitment, you chip off the bonds between you and the people. By empathic listening you capture the hearts of the people. Listening to what others have to say is a mark of respect. It shows you value your people and believe in them. And the person who feels understood is the person who listens when you speak. Visionary leaders are consistently compassionate. People have a craving to be appreciated and to be treated well. That is in the words of Goethe: "Treat people as if they were what they ought to be and help them become what they are capable of being". We can be consistently compassionate by doing minor acts of caring. Finally the leaders who win the hearts and minds of those whom they lead are open and honest. Being open and sharing ideas with people is a sign of respect. Having the decency to

quickly and accurately inform them of the things that will affect them shows them that they are important. It shows that you value them.³³

Jesus chose specific individuals for specific goals. In Mark 2:14-17 we see that Jesus chose Mathew, a tax collector. But Jesus saw his potential to be an apostle and a writer. Jesus treated the individuals based on their future potential. Leaders alone can't do the job. They may lead, but they need others to follow. Jesus assembled a team to own a vision. Leaders are brokers of gifts. Good teams use every gift and enjoy both unity and diversity (1 Cor. 12: 4-31). Leaders must build a team spirit that celebrates diversity. Teams must share a common goal, but not the same gifts. John Wooden a basket ball coach said: "Individuals win trophies, but teams win championships."

Empowering the Team

Delegation is people builder. Members get opportunities to handle new problems and increase their skill. The best way of delegation is Empowerment. Empowerment precedes two steps of ennobling and enabling. The ennobling process involves showing respect, nurturing dignity and expecting excellence. That is transmitting the significance and purpose of people and their work. Enabling is providing the tools, knowledge and equipment and the capability.

In organizations where empowerment is practiced more decisions will be made at the lowest possible levels. Organizations will place greater responsibilities on individuals. Each person, as a result will have greater decision making powers. The determinant of success in the years ahead will be how well organizations motivate and empower the people they employ. Empowering others involves appointing them to function in positions of leadership. When a leader can't or don't empower others he creates barriers within the organization that people cannot overcome.³⁴ If you want to be successful leaders you have to be empowerers. Only empowered people can reach their potential. You need to take steps to help others become the leaders who have the potential to be. The only way to make yourself indispensable is to

33 Sharma, 87-116.

34 D Souza, p. 153-154.

make yourself dispensable. An exemplary act of choosing elders occurred when Jethro instructed his son-in-law, Moses, to appoint men to help him judge the Israelites. (Ex. 18: 14-23).

Jesus Empowered His team to work. The model for us is the way God empowers. God changes people from inside out. God's empowering leadership is seen in Rom 5:12-21. Leaders are brokers of resources that have been given (Luke 19:11-26). Those resources may include people, budget, time, wisdom, and talents. When leaders broker those resources well, God rewards them and gives them even more to invest. Every resource God provides should be in use. Every leader is a manager whose goal should be to maximize everyone's gift.

Leaders must develop others to reach their potential. No one did this as well as Jesus. In Matthew 10: we see the result of Jesus' vision for more workers (9, 37, 38). Even though He had not finished training His disciples, He sent them out to exercise their gift. Jesus empowered them in Mt. 10:1-4 and Luke 10:1-24 by giving them a direct commission, a central objective. He told them why their mission was so important (Luke 10:2). He equipped them to gain credibility by giving them tools to confirm their message and instilled confidence in them. He gave them solid convictions on how they were to act with both friends and critics.

Only secure leaders give power to others (John 13:1-20): Jesus felt secure enough to wash the feet of the disciples. Jesus gave his power away to the 70 (Luke 10:1- 24). Instead of retaliating Joseph empowers his brothers to do the task that had brought them to Egypt in Gen. 45: 4-7. Paul released the Galatians to become all that God intended them to be. They felt free and empowered by God's spirit and Paul's leadership. As a secure leader Paul freely gave power to others.

If the leader is insecure they do not provide security for others. They continually set limit to their best people. They continually limit or sabotage their organization's success. They spend more energy trying to keep their job than to do their job. Insecure leaders will never empower and develop secure followers. Pharaoh in the OT is a typical example of an insecure leader. He felt threatened by the

gifts, clout or growing numbers of others. He constantly felt that others could usurp his power, felt his security threatened and consequently sabotaged his own leadership (Exodus 1). Saul's insecurity and fear drove him to turn against David (I Sam. 18:7-29). Insecurity often drives a leader to do stupid and self-sabotaging things. King Herod failed to empower anyone. In fact he drained power from people in continual grab for power. (Mt. 2: 3-18).

Conclusion

Jesus not only empowered his disciples, he also reminded them that He intended to make them participate in His own leadership. In Luke 9: - 10:24: Jesus expands his training to seventy and sends them out. To multiply his or her influence, the leader must teach others and equip them with skills and principles to enable them to influence others. When a leader does this, he or she moves from addition to multiplication.

Jesus' style of servant-leadership is an indispensable model for Christian leaders. It shapes the way in which they understand their roles and act as people who can transform the world. The leadership model which can be drawn from the teaching and life of Jesus is a rich source for personal reflection and inspiration. We can best see that the leadership style of Jesus is a collaborative activity.

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Challenges to Christian Leadership and Management of the Institutes of Higher Education

Thomas Kalary

Christian Leadership and Management of Institutes of higher education need to refocus themselves on the challenges facing them in India today. The yeoman service Christian Institutions of Education have rendered and continues to render in India is unparalleled. Like in the past, the Christian Educational Institutions will have to be the path-breakers and torch-bearers, leading the pack and showing the right way in redefining the very culture of education. For any such initiative to be genuinely meaningful, it will have to focus not only on the local problems India is facing today, but also the global factors that are equally at work. What is perhaps unique to our times is how worlds of education and business have come so close today than ever before. Educational management draws directly from the world of business. Introduction of competitive edge of commercialism into education has changed the whole world of educational management all over the world, especially in India. But this has thrown up its own problems. The intrusion of commercialism and cut-throat competition into the spheres of education seem to have sacrificed once and for all the age-old values such institutions in India had come to epitomize. If humanity has to retain its essential human character, those fundamental humane values like justice, honesty, equality, individual freedom etc. have to be transmitted uncompromisingly; if a country like India has to be structurally integrated, core values are to be defined and promoted, like the value of respecting and tolerating differences in individuals and groups. It is imperative to enculturate the young to accept the core values of our society. One of the aims of education is the preservation of society holding such values.

We find ourselves today in a world that is undergoing revolutionary changes. The next fifty years may bring in more changes than perhaps

what the last thousand years have done. There is no aspect of the human or the natural world that remains unaffected by the changes. Obviously, these changes have a direct bearing on the manner in which higher education is understood and managed today. Technological and scientific revolutions, changes in the labor market, socio-cultural and value shifts both in society as well among the student population, expectations both of the students as well as of the society from such institutions, etc. have necessitated a paradigm shift in the very concept of higher education management.

The traditional understanding of the task of education was quite simple, namely, the creation, dissemination and preservation of knowledge. Like the needy going to a spring to gather water, those in need of knowledge would go to educational institutions and drink from their reservoirs. Well, that cannot be said anymore of institutions of higher education. There are no longer any absolutes. Even where the curriculum is fixed, unless it is creatively complemented by the management, the competitive edge is lost. Values themselves are subject of debate. Goals, objectives, content, pedagogy, styles of management and so forth are becoming more and more fluid, time- and need-related. Educational practices have become part of the broader currents of society, struggling to adapt themselves to the needs and context of the time.

The institutions of higher education are seen more and more as centers that can transform a student from a raw-status to a world- and market-fit entrepreneur, creative and innovative, self-confident and ready to fit in to the world of action. Educational institutions are no more just centers of teaching and learning, but channels of high level human resource development, concerned primarily with service to the professions and occupations, catalysts for economic and social development, and are assessed purely in terms of quality, substance and excellence.

Indian Educational Scene:

The Gap between the Envisioned and the Actual

Immediately after the independence, India tried to revamp the entire system of education, including education within the state list. Although the amendment of 1976 transferred education to the

concurrent list, most of the responsibility was still vested with the states, reserving to the central government only the responsibility of maintaining and coordinating the standards of higher education. It is to be acknowledged that the role of education in the nation-building process was clear to the policy-makers right from the time of independence. Clear to them was also the necessity of making equal educational opportunities to everyone, without diminishing the concern for quality in any way. But the various socio-cultural pulls and unjust traditions privileging arbitrarily certain sections of the society hindered substantially a sustained and effective execution of such policies in ensuring quality education available and affordable to everyone. Thus the national policy on education, promulgated in 1968, called for "a transformation of the system of education to relate it more closely to the life of the people; a continuous effort to expand educational opportunity; a sustained and intensive effort to raise the quality of education at all stages; an emphasis on the development of science and technology; and the cultivation of moral and social values."¹

Education has never been just a matter of imparting knowledge and information. Inculcating the right values has been part and parcel of every process of education throughout the history. On her part, India enjoys an unparalleled reputation for her concern for the primacy of imparting the right values in the process of education. This concern needed to be re-interpreted in the post-independent era. On the one hand, the beauty and uniqueness of India consists in her religious and cultural diversity. Any effort at a national integration had to ensure that this diversity and pluralism are respected and preserved. On the other hand, India is also the home for institutionalized inequality and corruption. With utter disbelief one has to witness today an erosion of those cherished values like religious and ethnic tolerance that once occupied pride of place in her history. Thus one had to envision and implement an educational system that addressed all these complex issues. Towards these ends, the educational policy of 1986 advocated

1 A. Bordia, "India," in: *International Encyclopedia of National Systems of Education*, ed. T. Neville Postlethwaite, 2nd edn., Cambridge: Cambridge University Press, 1995, p.431.

a common core, providing flexibility on region-specific components. "The common core cuts across subject areas and is designed to promote values such as India's common cultural heritage, egalitarianism, democracy and secularism, equality of the sexes, protection of the environment, removal of social barriers, observance of small family norm, and inculturation of the scientific way of thinking."² Indeed "the policy calls for the creation of a national system which would give a new sense of Indian identity and enable the country to move towards a new framework of national integration and social cohesion" and "stresses the need for decentralization, institutional autonomy and support for innovation."³

But the gap between the cup and the lip is too obvious to be ignored. If the policy stresses the need for decentralization and institutional autonomy, the sectarian politics of India seems to be intoxicated with centralization and authoritarianism. Governmental and political interference have made a mockery of all the talk of decentralization and functional autonomy. Bureaucratic lethargy and inefficiency on the one hand, lack of effective mechanisms to ensure quality and accountability on the other have ensured that the demand for quality remains confined to the paper on which it is stated. Religious fundamentalism and cultural and moral policing seem to be pushing our educational system back into the era of primitive savages. Gone with the wind as a result are religious tolerance, respect for individual freedom, as well as mutual respect and appreciation for the cultural diversity. The danger is painfully actual that it is not the integrative forces but rather the separatist and disintegrative forces that are gaining upper hand.

This also brings us to yet another, but equally important point: the clash of values. Newer values seem to be eroding the supremacy or even the very place of traditional values. Its impact on the world of education can be overlooked only with catastrophic consequences. The problem today is not that value education has lost its place, but rather with the clash of newer values with the traditional values, the

2 Ibid.

3 Ibid., 438

question is how to handle values in class-rooms. As ends worth striving for, values are products of culture, but held by individuals. Differences in sub-cultural values must be respected. But if humanity has to retain its essential human character, those fundamental humane values like justice, honesty, equality, individual freedom etc. have to be transmitted uncompromisingly; if a country like India has to be structurally integrated, core values are to be defined and promoted, like the value of respecting and tolerating differences in individuals and groups. It is imperative to enculturate the young to accept the core values of our society. One of the aims of education is the preservation of society holding such values.

A Case for the Christian Leadership

It is precisely at such a crucial juncture that the Christian Leadership and Management of Institutes of higher education need to refocus themselves on the challenges facing them in India today. The yeomen service Christian Institutions of Education have rendered and continues to render in India is unparalleled. Like in the past, the Christian Educational Institutions will have to be the path-breakers and torch-bearers, leading the pack and showing the right way in redefining the very culture of education. For any such initiative to be genuinely meaningful, it will have to focus not only on the local problems India is facing today, but also the global factors that are equally at work.

What is perhaps unique to our times is how worlds of education and business have come so close today than ever before. Educational management draws directly from the world of business. Introduction of competitive edge of commercialism into education has changed the whole world of educational management all over the world, especially in India. But this has thrown up its own problems. The intrusion of commercialism and cut-throat competition into the spheres of education seem to have sacrificed once and for all the age-old values such institutions in India had come to epitomize.

But the recent crash of the markets and unparalleled recession punctured the illusory dreams of a world of unlimited possibilities. This has placed once again big question marks on the direction and

ethos of education management. The public mood all over the world has become one of angst and uncertainty. This has cast a long shadow on to the minds of those in higher education and definitely those who manage these institutions. It has become imperative for the Church that educational institutions owned and managed by its members whether by priests, religious or lay people to evaluate whether they are led by the spirit of Jesus, the Gospel values of preserving and promoting human dignity and awakening in the mind of the students the thirst for searching truth about themselves, the society and nature.

The anxiety of those who are engaged in forming leaders of tomorrow through higher education is alarmed by the orientation of the students as well as by what some educational institutions adopt to make themselves reflect the transition that is taking place in all aspects of life today. This only confirms the fact that the effects of transition from modernity to post-modernity are felt everywhere including the field of education. We have already moved away from the possibility of a rationally controllable world-order. We live today in a post modern world-view, where chaos and complexity, change and uncertainty, as well as unpredictability and instability are key elements of life, which one has to learn to live with. This change from a stable world-order to an ever-changing, fluid scenario calls for people capable of self-organization and adaptability.

What all these add up to is: while called to effectively operate in a quickly changing environment, Christian management of higher education has to find a healthy harmony between external demands and pressures for change on the one hand and the need to preserve self-identity, gospel values, specific goals and objectives of an institute on the other. That is, a readiness to adapt without sacrificing the essentials. In doing this there are four vital aspects of management that we would like to go into detail: evolving a dynamic culture of leadership; setting the mission and philosophy of the institute, while specifying the mechanism to work out concrete strategies for their execution; management of human resources; and evolving a unique and dynamic campus culture with an emphasis on information literacy.

A Dynamic Culture of Leadership

One of the most crucial factors in management is leadership. A

leadership that can inspire, challenge, motivate, carry along, and bring the best out of the team is an absolute must if the education management has to be vibrant and effective. The question of leadership is not just a question concerning the academic head. The matter of leadership pertains issues of strategic thinking, giving direction, team building, problem solving, motivation, initiating the decision-making process and taking appropriate decisions at the right time, creative thinking, encouraging innovation, practicing effective communication, taking effective action to shape the character and direction of an institute and identifying the level and extent of participation in the management process. Should these tasks be carried out in a vertical or collegial manner is a matter of dispute. Particularly in the developed countries like the US, Canada, and so on, there is a marked move away from traditional collegial methods of decision making, including student participation in the process of decision making, which had become a revolutionary fashion from 1960s. Taking inspiration from the business world, the consciousness is growing today that the function of decision-taking should be left to the management, one or a few vertically at the top, and be held responsible for the decisions taken. The staff and support staff are then rather assigned proactive and managerial roles.

But what brings cutting edge to institutions of higher education is their ability to nurture a healthy culture of leadership that just does not limit itself to the head or unit heads, but permeates the whole structure, from the top to the student body. A lot of dimensions go in to the making of a healthy culture of leadership. Let the following be highlighted. On the one hand, the leadership should be pro-active in identifying goals and deft in ordering tasks and priorities with clarity and decisiveness. It should be uncompromising on fundamental objectives, but always flexible in the adoption of strategies to achieve them, setting and achieving high standards both personally and for the other members. It should lead by doing, with a keen sense of personal integrity, responsibility and accountability. On the other hand, what would make such a type of leadership effective is the extent of flexibility in the style of leadership that is capable of developing and building on the commitment and confidence of the team-members.

Developing the leadership potential of others, their creative and innovative abilities, with an emphasis on empowering them not only reduces the burden of leadership, but makes it vibrant and discernibly more effective. This facilitates building apt teams for the various tasks at hand and being able to elicit the desired results. By promoting leadership, initiative and creativity at every level and thus by enabling them to operate in a collegial, systematic and free atmosphere, a new culture of leadership would evolve that involves everybody and values everybody.

Vision, Mission and Strategies

Christian vision of leadership and management is not primarily based on efficiency but effectiveness. However effectiveness cannot be sacrificed for efficiency or vice versa. The ability of a discerning leadership consists in integrating effectiveness and efficiency in managing the institution. If effectiveness is intrinsically related to the vision and principles for which the leadership stands for, efficiency is expressed in the intelligent management of the institution with skills necessary to actualize the vision. Thus, management is not a spontaneous leading. Leading and managing are matters of a rational goal-oriented steering of a venture. Spontaneity, fantasy and ideas are no more matters of chance, but results of hard planning and execution. Through the right leadership management must become creative and innovative, capable of thinking ahead as well as differently, and ready to take calculated risks. The first task of managing an education institute is that of defining the institute itself, spelling out its philosophy in terms of its specific, long-term objectives and vision. The management should have also a mechanism to reinterpret these objectives and vision into immediate short-term goals within the given context and the necessary strategies to achieve them. This would in effect be the mission statement of an institute which would keep changing constantly as demanded by the situation and time.

The long-term objectives constitute the mission and philosophy of an institute that confers it its own unique identity. It spells out in clear terms its preferred and uncompromising principles. Setting of short-term goals is nothing but the re-interpretation of these fundamental

objectives in the context of the times. Securing a degree with high honors is no more a sure receipt for an assured and successful future. The changes in economy have indeed a direct bearing on education today. How fit a ward is for a prospective job or for placement is the question that props up prominently in the minds of anyone concerned with higher education. But if education becomes a mere market oriented tool for producing and providing job-fit personnel, the results would be disastrous.

In setting the short term goals, therefore, there should be a mechanism to scan the environment in order to survey, anticipate, pin point, and assess the impact of major changes and to identify external opportunities and threats. Management of change itself has become a crucial factor today as change is inescapable and is being experienced in every aspect of human life so much so that "yesterdays solutions become today's problems."⁴ World of education needs to manage change, scientific and technological changes, impact of market forces, etc. One of the major impacts of change is the demand for quality in education, quality at all stages like planning, implementation and assessment. And it is here the field of education is drawing heavily from the world of business in learning how to manage change. They have a common "concern to manage change effectively, to identify the pressures for change, to plan the direction of change, its contents and processes and to implement it to everybody's collective advantage."⁵ The Christian challenge, however, is how to be in the forefront in managing changes, while still being able to transmit the core values.

This scanning process should be followed by an internal analysis, an assessment of institutional strengths and weaknesses in every area, an assessment of its very preparedness or lack of it in facing those challenges at hand. A process of matching should follow which would compare the external opportunities and threats with the internal strengths and values. This could lead to the crystallization of the

4 Keith Morrison, *Management Theories for Educational Change*, London: Paul Chapman Publishing Ltd., 1998, p. 1.

5 Ibid., xi.

specific Mission statement of an institute, spelling out an institution's specific profile, its goals and objectives, along with the concrete strategies for achieving them. The quality of this mission statement followed by its meticulous execution could positively determine every institute's competitive edge. The detailed planning for its effective and meticulous implementation should take into account various factors like financial resources, facilities, enrollment, human resource development, and organization. It should also include specific task assignment to different units at various levels, appropriate communication to the concerned units, facilitating the development of their own plans within the above framework, and an effective mechanism to monitor that they are meticulously carried out. A single-minded pursuit of the mission, philosophy and policies of the institute and an optimum use of its resources like time, space, materials, people and money determine the level of efficiency in management. In a good management the stress is on quality assurance rather than on quality control, on prevention of failure rather than correction, not on inspection, but rather on self-monitoring and development.

Management of the Staff

Management of people, especially the academic staff, is another pivotal area of higher education management. It is only common knowledge that numerical adequacy has a direct bearing on the quality of educational process and academic outcome. The quality of the academic staff to a great extent determines the quality of the institute, improves its reputation and increases its attractiveness to the public. The recent years have witnessed a sea of change in the very concept of recruitment and management of the academic staff. Gone are the days when mere academic qualification was almost the sole criteria in the selection and appointment of a teaching staff. Today, the process begins with a more comprehensive threshold-level assessment, covering various angles, where academic qualification, confidence level, communicative skills, preparedness to share the philosophy and the mission of the institution, and the level to which a person is ready to get involved in matters of the institute are used as eligibility factors. After the threshold-level assessment, those potential staff are provided facilities both to familiarize themselves with the philosophy and mission

of the institute as well as to upgrade their competencies to meet the specific requirements of the institute. This is followed by an ongoing evaluation in terms of teaching performance, their effectiveness, their motivational level and motivating abilities, etc.

Enhanced training and development opportunities are part and parcel of staff management today. There is always going to be a gap between the actual and required competence in any given body of staff. A ready acceptance of this fact through an honest process of conscientization and the availability of some systematically worked out schemes to fill this gap is a must in educational management. Beyond these, there should be opportunities for entrepreneurship and innovation, and for nurturing of various managerial talents. In order to enhance the quality of teaching and academic commitment of the staff, many educational institutions in the West have already introduced incentive schemes to reward good teaching performances like performance related pay-scale, or bonuses or promotions, where staff appraisal, peer review, student assessment, etc. are used as some of the indicators. Another important aspect of staff management is the differentiation in tasks and their dissemination so that all the staff are specialized informally in one or several activities related to the requirements of the academic life of the institute like teaching, research guidance, study supervision, administration, co-curricular activities, development of innovative skills, etc. And finally, a respect for the professional judgment of the staff and providing them an atmosphere for job satisfaction are necessary in having a committed and involved staff, staff who share the goals and objectives of the institute.

A healthy and dynamic campus culture

The substance, quality, and inner vibrancy of an institute of higher education will be reflected in the presence of a healthy and dynamic campus culture. Ultimately this is what makes an institute attractive to the students. This in turn depends on a number of factors like the atmosphere it provides for the students, the kind of life that is lived there, the philosophy it stands for, the academic quality it provides, the type of relationship that exists between the faculty and students, and finally the ability of the institute to be at the forefront in terms of current scientific requirements. An institute should become a true

home for everyone who enters its portals. It should become a home, providing to everyone what only a home can offer: a place to find true love, friendship and encouragement; a place where the interactions are based on gentleness, friendliness and mutual respect; a place where one likes to spend time and never feels like running away from. To start with, it is often simple and subtle elements that move towards the formation of such a campus, like an attractive and imaginatively designed campus, friendly, encouraging and interactive staff, a collective conscience for healthy interactions, but against all unhealthy practices. But what adds substance and depth to a campus is the presence of an atmosphere that is conducive for serious intellectual pursuit. Just as teaching is not a profession, but a mission, learning is not to be reduced to a mere stepping stone for securing a job, but a sacred duty to oneself and to the society. Only when teaching and learning are understood in terms of mission and sacred duty, education would lead to genuine personal transformation. Where such a motto is uncompromisingly pursued both by the staff and students, a healthy and dynamic campus culture can evolve. A campus with a sense for the right priorities and healthy practices, a campus with an interactive culture between the staff and students, a campus where each one feels free, respected and supported; such a campus would go a long way in helping the students to face the world confidently, become personifications of just and humane values and to fearlessly challenge anything inhuman in the society where he/she would be living in.

What would give the cutting edge to a healthy and dynamic campus is its ability to keep itself qualitatively up to date and scientifically well ahead. There was a time when to be educated meant just to be literate enough to read and use recorded information. But today we are supposed to be living in the Information Age, where the very concept of being educated has undergone dramatic changes. Just lectures, textbooks and a list of reading material are no longer the required tools for the process of education. Education has rather become a question of accessing timely and accurate information, something which would decide the future of many a venture. But, in this so called age of information, most of the Indians continue to be

oblivious to the fact that they are “information illiterates”. One can never miss the irony that India, a country that is home to the second largest electronic industry in the world, still carries out most of its official business merrily from the age of manual type-writers; we live in an India, where most of the educational institutions think that just acquisition of a few computers is the appropriate response to the information age; we have an India, where computer literacy itself is still a far off dream. To such an India how can one get across the message that even computer technology is just one source of storing and accessing information, that even there lies hidden within the “computer age” itself the danger of overlooking many other essential aspects of learning, like the role of library and media resources, making use of expert personnel, etc.?

It is against the background of such an India, the Church leadership should take the initiative to evolve an academic campus culture where information literacy also finds its rightful place. The key is being able to avail timely and appropriate information to cope with the concrete tasks at hand. Accordingly, to be educated today has come to mean “being able to identify what information is needed, to locate that information, to evaluate it, to synthesize it, and to apply it.”⁶ Information literacy is thus directly linked with resource-based learning, the ability to locate a variety of information, critically evaluate them and effectively use them. Here learning “goes beyond class-room lectures and textbooks to draw on a wide range of information sources and formats, both within and outside libraries.”⁷

The common goal of any higher discipline of learning today is thus to make people “information literate”, i.e. in this information age that is characterized by an infinite and endless flow of resources that is available outside the classroom, a mixture of material in print as well as electronic formats, the aim is to empower the students to

6 “Editor’s Note,” in: *New Directions for Higher Education*, 78 (Summer 1992), 1.

7 K. E. McHenry, J. T. Stewart, and J. L. Wu, “Teaching Resource-Based Learning and Diversity,” in: *New Directions for Higher Education*, op. cit., p. 55.

effectively make use of them — how to avail themselves of them, critically analyze and synthesize them, and use them intelligently. Generally four components are identified in Information Literacy: “(1) an attitude that appreciates the value and power of information, (2) an awareness of the diversity of information forms and formats, (3) an understanding that information is not necessarily knowledge until it has been analyzed, questioned, and integrated into the existing body of knowledge, and (4) a process to access and assess information critically and effectively.”⁸ In short, “the goal is to develop students as active learners who can obtain, integrate, and apply information from diverse sources.”⁹

What is visualized thereby is not a factory like institute of learning that aims at uniform types of products, but a dynamic campus that epitomizes diverse opportunities for the students to nurture their own unique aptitudes and interests. “The quality of a college is measured by the resources for learning on the campus and the extent to which students become independent, self-directed learners.”¹⁰ Such a process helps individualizing the learning process that takes into account different levels of academic ability, differences in preferences and appropriate learning styles, differences in aptitudes and interests. Thus resource-based learning is not merely “a desirable goal but rather a survival skill in the Information Age.”¹¹

The curricular implications of information age are unfortunately still not sufficiently taken into account by policy makers and educational institutions in India. When it comes to making information literacy a priority and resource-based learning a practice in our institutes of higher education, we are already late in adopting a positive approach to it, realizing its seriousness, embracing the attitudinal changes required, and adopting the necessary steps for its implementation.

8 Ibid., p. 55-56.

9 “Editors Note,” p. 2.

10 Patricia Senn Breivik, “Education for the Information Age,” in: *New Directions for Higher Education*, op. cit., p. 7.

11 Ibid., p. 12.

Thus, management of institutions of higher education has become a professional affair, where even spontaneity and initiative become effects of meticulous planning. The challenge today is not to wait for the future, but to create it. The need of the hour is not coercive styles of management, but enabling, facilitating and empowering styles of leadership and management. And indeed, the Church has a definite role here, to be the torchbearer, lighting up the true path of education in a world that is becoming complex day by day!

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